

WYCLIFFE COLLEGE LIBRARY



3 1761 02873 4028



LIBRARY

Wycliffe College

TORONTO

Stacks
Shelf No. 157 F89
~~131~~

Register No. 16553

Sep. 16 1938

in poor condition, keep in storage



THE USE OF SARUM

I. THE SARUM CUSTOMS

AS SET FORTH IN THE

CONSUETUDINARY AND CUSTOMARY

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.

Glasgow: 263, ARGYLE STREET.



Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.

THE USE OF SARUM

I. THE SARUM CUSTOMS

AS SET FORTH IN THE
CONSUECUDINARY AND CUSTOMARY

THE ORIGINAL TEXTS EDITED FROM THE MSS.

WITH AN INTRODUCTION AND INDEX

BY

WALTER HOWARD FRERE, M.A.

PRIEST OF THE COMMUNITY OF THE RESURRECTION.



16553

CAMBRIDGE:
AT THE UNIVERSITY PRESS.

1898

[*All Rights reserved.*]

Cambridge:
PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.

45204269 v

ALMAE UNIVERSITATI
ALUMNISQUE EIUS
ET PRAESERTIM BIBLIOTHECARIIS DUOBUS

HENRICO BRADSHAW

POST LABORES IN CHRISTO QUIESCENTI

FRANCISCO JENKINSON

SUCCESSORI HAUD INDIGNO
HUIC AMICITIA ILLI REVERENTIA DEVINCTUS

D. D.

W. H. F.

PREFACE.

SOME eight or nine years ago when I first began to study these documents it was with no intention of editing them: I was only able to work at them in a desultory fashion and at irregular intervals. But in corresponding with my cousin Mr Wordsworth on the subject of the contents of his edition of the *Lincoln Cathedral Statutes* he was generous enough to suggest that he would be willing to hand over to me the notes and paragraphs which he had prepared on the subject of the Sarum Consuetudinary if I would undertake a new edition. This was only the beginning of my obligations to my cousin: he sent me at once several pages of the introduction as a first instalment, and besides them I am indebted to him for other notes, and for the plan of Salisbury Cathedral, as well as for constant help as to sources of information and as to disputed points on which his intimate knowledge of English Medieval services was invaluable. In fact this volume both in its origin and in its completed form may be fittingly regarded as an appendix to Mr Wordsworth's *Lincoln Cathedral Statutes*: without this I should have delayed perhaps indefinitely the publication of these texts and to write the Introduction would have been impossible.

My best thanks are due to the Lord Bishop of Sarum for his kindness in lending me the Osmund Register: also to the Dean and Chapter for the loan of the MS. from their Library: to the Reverend Mother and Community of S. Mary the Virgin at Wantage for their cooperation in printing the musical appendix.

WALTER HOWARD FRERE.

HOUSE OF THE RESURRECTION, MIRFIELD.

August, 1898.

CONTENTS.

	PAGE
INTRODUCTION	xi
THREE TABLES OF HEADINGS	lix
TEXT OF CONSUEUDINARY AND CUSTOMARY	I
APPENDIX I	257
II	259
III.	262
IV.	265
INDEX	277

ANALYSIS OF THE INTRODUCTION.

- § 1. THE NATURE OF THE DOCUMENTS. Gradual recovery of medieval rites (p. xi): the Consuetudinary and Customary are important contributions to this (p. xii): their relation to one another and to the Ordinal briefly described and the Evolution of the Directorium from the three (p. xii).
- § 2. THE EARLY DAYS OF SARUM. Origin of the diocese: work of Bp Herman and S. Osmund (p. xiii): the capitular system introduced by the Normans (p. xiv): three foundations of the XIth century: sketch of some main features in the subsequent evolution (p. xvi).
- § 3. THE ORIGIN OF THE CONSUETUDINARY AND THE CUSTOMARY. The Consuetudinary how far the work of S. Osmund (p. xvii): the date of it in its earlier and later recension (p. xix): the Customary derived from it: its date (p. xx).
- § 4. THE USE OF SARUM AND ITS INFLUENCE ON THE CONSTITUTION OF OTHER CATHEDRAL BODIES. Primary and secondary authorities for Sarum Use from 1090 to 1324 (p. xxi): influence at York (p. xxii): at Hereford (p. xxiii): at Lincoln (p. xxiii): a conjecture as to Sarum legislation about Vicars Choral which is no longer extant (p. xxv): influence at Moray (pp. xxiv and xxv): at Elgin (p. xxviii): at Glasgow (p. xxviii): at Chichester (p. xxix): at Wells (p. xxx): at Exeter (p. xxxii): at Lichfield (p. xxxiii): at London (p. xxxvi): at Dublin (p. xxxvi): Summary (p. xxxvii).
- § 5. THE INNER RELATION OF THE DOCUMENTS. Relation of the first to the second recension (p. xxxviii): of both to the Service books (p. xl): of the Customary to the Consuetudinary (p. xl).
- § 6. A GENERAL DESCRIPTION OF THE SOURCES. Four MSS. of the Consuetudinary (p. xlii): six of the Customary (p. xliii): method adopted in printing the texts (p. xliii).
- § 7. THE MSS. IN DETAIL. CONSUETUDINARY. The Sarum MS. (p. xliv): subsequent history of this text (p. xlviii): the Dublin MS. (p. xlix): the Bodleian MS. (p. lii): the Harleian MS. (p. lii): note upon two printed editions of the Sarum MS. (p. liii). CUSTOMARY. The Corpus MS. (p. lvi): the Sarum MS. (p. lvi): the Harleian MS. (p. lvii): the Arundel MS. (p. lvii): the Rawlinson MS. (p. lviii): the Jones MS. (p. lviii).

INTRODUCTION.

§ I. THE NATURE OF THE DOCUMENTS.

A GREAT advance has been made of late years in our knowledge of English medieval services: the progress has been slow for it involved the digging up of books and documents which were almost as completely buried as Egyptian papyri; and it is no wonder that ardent ceremonialists have often found the progress too slow, and have been driven in desperate impatience to have recourse to their own imaginations and produce therefrom as 'correct Sarum ceremonial' much of which that illustrious church was entirely innocent. Still the growth of sound knowledge has gone on, as gradually the Sarum service books became accessible in modern editions together with a large mass of illustrative documents and service books from other quarters.

This volume contains some contributions to the subject partly new and partly old. The Consuetudinary has been printed several times in its earlier recension, but it is not very accessible even so: the later recension has not hitherto been printed, so this edition may claim both to exhibit throughout a better text and to show the additions which were incorporated into the original document in the second recension. The Customary has not hitherto been printed.

A few preliminary words must be said to explain the nature of the documents and the mutual relationship of Consuetudinary, Customary and Ordinal, leaving a detailed enquiry till later.

The Consuetudinary as its name implies contains a code of customs of the Church of Salisbury and is, with the various service books, the principal authority for The Use of Sarum.

The Customary seems to be based entirely on the Consuetudinary; it consists of a practically verbatim copy of such parts of the latter as were of most general importance and which therefore it was considered desirable to combine as a sort of appendix with the Ordinal; to this there are joined

some further additions not drawn from the Consuetudinary, which may be taken either as "general rubrics" and therefore supplementary to the Ordinal, or as additional liturgical customs and therefore supplementary to the Consuetudinary. The Customary is thus a link between the two.

With regard to the relation of the Consuetudinary to the Ordinal, the most plain point of contrast between them lies in their origin. The Consuetudinary is a book for the Chapter House; it is a part of the common regulations of the body politic. The Ordinal is essentially a Service Book for choir use. From one point of view it may be said to contain the application in detail of the general liturgical and ceremonial principles laid down in the Consuetudinary. From another point of view it may be called a guide book to the rest of the Service Books. In early days, the various parts of any service were contained in various books—e.g. Sacramentary, Epistle Book, Gospel Book, Gradual, Troper etc. for Mass: or Collectar, Legend, Hymnal, Antiphonal etc. for Hours: and these contained little or no rubric; it was therefore very necessary to have a guide (i) to show how the different parts were to be pieced together, and (ii) to prescribe the manner of conducting the service.

Hence arose first the Ordines such as those published by Mabillon and then, as their successors, the Ordinals. Nothing could be done properly without an Ordinal and if the Ordinal was wrong the whole service went to pieces: hence the constant cry of medieval ritualists for correct Ordinals.

When looked at from these two points of view it is clear that while the Consuetudinary is mainly concerned with defining the duty of persons in connexion with services, the Ordinal consists of (i) a list of the cues of each part of the services themselves, together with (ii) the rubrics directing the method of performance. As time went on, single comprehensive books, such as breviaries and missals, took the place of the manifold individual books of earlier times and also incorporated the rubrics with the text; Ordinals then ceased to serve the same purpose. The only thing which then still remained necessary by way of a guide to the Service Books was a systematic adaptation of the services to all the various alternatives of calendar which are occasioned by the yearly variation in the date of Easter and in the day on which Christmas falls. This is what the Pie undertook to provide. So the Ordinal was fused with the Pie and became officially known as the Directorium.

Now it is clear that the Consuetudinary, though it differs widely in its origin and its locale from the Ordinal, still is from the first and continues to be very closely related to it.

In practice the distinction between the two tended to become obliterated. At Sarum the distinction was kept clearer than elsewhere, for the Sarum Consuetudinary was throughout mainly occupied with the

duties of persons and with assigning the various parts of services to the right people: while the Ordinal was engaged in prescribing the method in which things were to be done. But in other places this distinction did not hold good to at all the same extent¹. And even at Sarum the dividing wall between the two was broken down. The Ordinals came to incorporate large portions of the Consuetudinary, partly, as we have seen, in the definite form of a Customary and partly in smaller sections distributed at intervals throughout its normal course: and ultimately, as if to emphasize how complete the fusion was, both elements passed welded together into the rubrics of the later service books.

It is hoped that hereafter a second volume may be issued containing the Ordinal: when that is accessible and its successor the Directorium as well, it will be possible to trace out the history and mutual relationship of all the Service Books of this class more exactly, and to see more in detail how they differ from others in being handbooks to Service rather than Books of Service.

§ 2. THE EARLY DAYS OF SARUM.

In the beginning of the xth century there were five English dioceses which had grown out of the original Bishopric of Wessex: these were Winchester, Wells, Crediton, Ramsbury and Sherborne. Winchester and Wells are still with us: Crediton is now represented by Exeter and Truro, while Ramsbury and Sherborne were united under Bishop Herman in 1058 and the see transferred to Old Sarum in 1075².

Herman was a foreigner and a nominee of King Edward the Confessor, and nothing very definite can be stated of the Cathedral body of his day at Sarum beyond the fact that it was not monastic but secular: it is probable that hitherto cathedral clergy, whether they were regulars or seculars had been everywhere very largely dependent upon the Bishop, and the seculars at least were supported out of the revenues of the bishopric: consequently the fusion of sees and the transference of a *cathedra* or 'bishop-stool' would naturally have caused little or no difficulty.

In this particular instance the case stood as follows. At Sherborne in 999 monks had been put into possession of the Cathedral church: this was part of that great recovery of monasticism which was inaugurated under S. Dunstan and S. Ethelwold: they seem to have remained in possession after the transference of the see, with nine of the Bishop's manors assigned

¹ See for instance the Peterborough Consuetudinary or Ordinal. Lambeth MS. 198.

² Wilk. *Concilia* I. 363.

them for their support, but to have still been more or less dependent on the Bishop, till the house became an abbey (c. 1122) and so acquired an independent position.

At Ramsbury there seems to have been no Cathedral body or special organization: for three years before its fusion with Sherborne Bishop Herman had deserted it and left others to administer the diocese for him.

It seems probable therefore, that when the bishop-stool of the united sees was transferred by Herman to Old Sarum in 1075 the new Cathedral was placed in charge of clergy dependent simply upon the bishop without special constitution or independent endowments. There are no traces extant of any definite provision; indeed it is likely enough that for the three years that remained of Herman's life some temporary arrangement was sufficient.

On Herman's death in the year 1078 Osmund was appointed to succeed him and a new era for Salisbury began: the building of the Cathedral was continued and in 1091 it was nearly ready for consecration. This naturally brought into greater prominence the question, Who were to be in charge of the new Cathedral?

Now among the innovations introduced into England by the Norman ecclesiastics not the least important was a new conception of a Cathedral Chapter¹, which till then had not been grasped in England. The roots of this organization lie somewhat deep in the history of the Church, and the probable history of the word *Capitulum* seems to illustrate the process of gradual growth which took place.

Originally the Bishop sat, surrounded by his clergy, in the apsidal ending east of the high altar—in *capitulo*, i.e. the head of the upper end of the Church (*presbyterium*). This was the natural meeting place of the clergy whenever matters of business, discipline, &c., had to be dealt with, and it came also to be the name of the assembly as well as of the place. But the growing absence of the Bishop and the growing importance of the Cathedral clergy made some changes necessary in the simple relation between him and them: by degrees the Bishop was obliged to grant away his own rights to the body of clergy or *capitulum* as they came to be called: his rights as president of the body were granted to an elected head of the Chapter—a *decanus* (dean) or *præpositus* (provost): other officers also came to have an independent position: meanwhile better financial arrangements were demanded—the Chapter must have its own endowments and liberty to administer them.

In this way the Chapter, instead of being the Bishop's *consensus* round

¹ For the early Constitution of French Chapters, see the Bishop of Bristol's paper in *Transactions of St Paul's Ecclesiological Soc.* III. 225.

his throne *in capitulo ecclesie*¹, had become a separate body called *capitulum* or chapter, and ultimately even came to have a separate chapter-house (*capitulum*) as its place of meeting; where the Bishop was admitted merely like any other canon even though he sometimes sat in his old position as president².

At the Conquest the Norman clergy began to introduce many changes into England, and this development of the Cathedral Chapter, which had already taken place abroad, was rapidly making its way in England. In 1090, Thomas of Bayeux had established a Chapter in his Cathedral at York after the foreign model in place of the more rudimentary English Cathedral system which was in vogue there.

In the same year in the month of September the seal of royal approval was set on the work which Remigius of Fécamp had been doing at Lincoln: the see had been transferred there from Dorchester; the Cathedral had been in building; and further it is clear that a definite Cathedral Chapter had been formed consisting of secular Canons under a Dean; and independent provision had been made for the endowment of the Cathedral body³.

Within a few months Osmund, Bishop of Salisbury, was following on in the same direction, and instituting under royal sanction a Cathedral Chapter in view of the completion of his Cathedral Church at Old Sarum. Copies of the two principal instruments still exist and from them the Chapter as constituted by Osmund can be clearly outlined⁴.

The new Cathedral is to be occupied by a body of secular canons: they are to be governed by four 'principal persons' or 'dignities'—Dean, Precentor, Chancellor and Treasurer: the Archdeacons as the Bishop's officials are to be part of the Chapter and to rank next to the four 'principal persons': the duties of the canons and their officers are carefully defined, and independent provision is made for the endowment of the Chapter by the assignment to it of large slices of the property of the bishopric to serve both as prebends for individual canons and as a common fund (*communa*) for the body corporate.

This act was all of a piece with the developments at York and Lincoln, and as an outward sign of the uniformity of this movement we notice that S. Osmund's charters were witnessed amongst others by the king, by Thomas, Archbishop of York, and Remigius, Bishop of Lincoln. Thus of

¹ The old meaning survives in the phrase *Missa in capitulo*, but somewhat altered.

² Not at York, for there the Dean in chapter had precedence of the Archbishop, see York Statutes printed in *Linc. Cath. Stat.* II. 93.

³ See The Lincoln Charter of William Rufus in *Linc. Cath. Stat.* II. 1.

⁴ Both are printed below pp. 257-261. The *Carta Osmundi* deals mainly with the financial side and the *Institutio* with the constitutional side of the foundation.

the nine great secular cathedral bodies of the old foundation three were reconstituted on similar lines within some twelve months.

Here was the germ from which the future evolution of the English secular cathedrals was to grow. The two great constitutional questions which from the first confronted the newly formed Chapter were those concerning residence and concerning finance.

At the outset residence was on the whole expected of all Canons, but circumstances set strongly against it. The Chapter had newly acquired both liberties and property. The grant of liberties exempted the Canons from episcopal control. The grants of property secured to them two distinct sources of income, first the *communa* or common fund to be shared by all in residence, second the *prebenda* or separate estate of the individual canon who by virtue of holding such a prebend became Prebendary as well as Canon.

Now while the *communa* encouraged residence, the *prebenda* encouraged absenteeism, partly because the Prebendary might, and in early days did, reside on his estate and serve his prebendal church¹, and partly because

¹ In all the early legislation a close connexion is implied between the Prebendary and his prebendal Estate and Church. See e.g. ch. ix. This however grew less and less, and as time went on the rectories became sinecures and the vicarages independent. See e.g. Bp Poore's Constitution *De vicariis faciendis* (Wilk. i. 601).

Mr Wordsworth has kindly sent me the following additional note :

When messengers sought S. Edmund, then Canon and Treasurer of Sarum, to announce to him his election to the Archbishopric of Canterbury, in 1233, they found him 'ruling his flock' at his prebend of Calne (see *Thesaur. Nov. Anecd.* iii. 1803). How far prebendaries in early times were taught or required to recognise any spiritual or moral obligations toward the *ecclesiae* which in a good many cases were part and parcel of the endowment of their prebends, and which are mentioned in original grants of estates as well as in titles of certain stalls, is a question which needs investigation. On the one hand Mr Edmund Bishop has recently pointed out (in the *Dublin Review*, no. 246, July 1898, vol. 123, pp. 52, 53), that in the time of King Henry VIII. there was scarcely in

one single case (that of Scamlesby with Melton Ross) any vestige found of one prebendary of Lincoln holding a benefice connected with his prebend. On the other hand E. A. Freeman has told us that in an earlier age of our Old Foundations the case had been different (*Essays on Cathedrals*, edited by Dean Howson, 8vo. 1872, p. 147). My account of the relation of the prebendaries towards their prebendal churches (*Linc. Cath. Stat.* p. cxlix) requires at the least some such qualification, or *distinctio temporum* as Freeman gives. Moreover such an arrangement as is indicated in Bp. R. Poore's arbitration between the chapter and the patron of Blewbury (*Osmund Reg.* i. 327) suggests to my mind that the then bishop was moved not by a mere spirit of compromise but by the sense of spiritual obligation which in later times has been noticeable in such of his successors as Hamilton and Moberly. In the fourteenth century canons of Lincoln exercised spiritual jurisdiction (as well as certain other rights) over their "parishioners or tenants, and over their vicars (if such they had), and the clerks of the churches annexed to their prebends" and others. *Statutes*, p. 170.

whether resident or non-resident he was sure of his prebendal income. Add to this the fact that the Canon might be occupied elsewhere on public business, or in serving some other cure, or might be simply lazy, and it will not be a surprise to find that non-residence tended to become a recognized custom, and to develop into a full-blown system of sinecure.

This led to a definite distinction being drawn between the residentiary and the non-residentiary canons or prebendaries. At times residence was encouraged in order to bring as many as possible to their place in the Cathedral choir: but at times residence was discouraged because the residentiaries wished that there might be as few as possible to share the *communa*.

This led also to the creation of a new body of Cathedral clergy in the shape of Vicars Choral, when the absentee engaged a deputy at a fixed salary to supply his place in choir just as he might engage a parochial vicar at a small salary to supply his place in the prebendal church.

This new body of Vicars further tended itself to become a corporation with a distinct position, organization, revenue and history of its own.

Thus the new model on which English Cathedral life was reconstructed at the end of the xith century was full of great possibilities of development in the future. But we must return after this short forecast of constitutional history to the early days and documents.

§ 3. THE ORIGIN OF THE CONSUETUDINARY, AND THE CUSTOMARY.

The name Consuetudinary is a convenient short title for the Sarum tractate whose full title stands on p. 1, from MS. H, as *Liber et ordo de personis et dignitatibus consuetudinibus et officiis singularum personarum in ecclesia Sarum*. This name has been popularly attached to the tractate from at least the time of Ralph Higden, the chronicler of the early part of the xivth century¹. An old and persistent tradition connects it with the name of S. Osmund († 1099), whose work we have traced in the second founding of Salisbury: the value of the tradition has been elaborately investigated by Mr Wordsworth and it is unnecessary to do more than summarize the results of his investigation².

First, it is clear that the Consuetudinary, as it stands, is not the work of S. Osmund. The short preface makes it plain at the outset that the tractate is a later 'explanation' of S. Osmund's *Institutio*; and the body of the work amply confirms this.

¹ *Linc. Cath. Stat.* II. 861.

² *Linc. Cath. Stat.* II. 860-888; cp. xli. xlii.

On the other hand, it is clear that it enshrines some of the undoubted handiwork of S. Osmund.

“Out of two documents” (the *Institutio Osmundi* and the *Charta Osmundi* printed below, p. 257) “which alone survive to our day with the name of S. Osmund attached to them,” the author of the tractate “has from both used up almost every scrap which could by any means be worked into the contents of his treatise on Divine Service, the Sarum Consuetudinary¹.”

This conclusion of Mr Wordsworth’s may be verified by anyone who will compare the two documents of S. Osmund printed below with the earlier chapters of the Consuetudinary, where the borrowed words are printed in special type in order to facilitate the comparison.

It is possible that, if more documents of S. Osmund’s time were extant, we might find more of his work embedded in the Consuetudinary. These passages are all in the early chapters which deal with the Constitution of the Chapter and there are none in the later part which deals with the liturgical customs. Now there must have been liturgical customs (possibly written ones) before the tractate was drawn up, and it is possible that some of these may have reached back to some pronouncements of S. Osmund upon the subject. But there is no evidence for this and no sign that S. Osmund left behind him any written liturgical prescriptions at all.

It is quite conceivable that some book such as an Ordinal or *Consuetudines chori* of S. Osmund has perished while the two Charters chanced to survive: service books of necessity become obsolete and perish more easily than charters: but it would be risky to assert or even to conjecture that this was the case.

It is true that subsequent tradition connected S. Osmund’s name more markedly with the services than with the cathedral Constitution: but this tradition seems simply to have grown out of the association of his name with the Consuetudinary; it is not probable that it can rest upon some independent evidence which is no longer extant. And if this is all the basis upon which rests the tradition from the xivth century onwards², we nowadays are more capable of judging what it is worth than the men of that time were.

¹ *Linc. Cath. Stat.* II. 869. I have also adopted Mr Wordsworth’s very convenient subdivisions and enumeration in printing the Institution Charter.

² There are plenty of allusions to S. Osmund’s work in documents of the XIIIth century (*Linc. Cath. Stat.* II. 873-4, 884) but always from the constitutional, not the liturgical side. The ascription to him of

definitely liturgical statutes does not seem to begin till the beginning of the XIVth century, when the tractate was already a century old. All the references of the previous century seem to be to the two existing charters. It is not so in the Sarum Statutes of 1319, which are prepared to ascribe anything old to S. Osmund.

If then the *Consuetudinary* is a treatise subsequent to S. Osmund but enshrining his work, we have to enquire more closely into its date. The earliest existing ms. is not later than the first half of the XIIIth century¹: it must lie therefore between 1099 and c. 1250. Various pieces of evidence all seem to point to one era in that century and a half as eminently the one to which to ascribe the origin of the tractate, that is to the time of Richard Poore, who was Dean from 1197 to 1215, and Bishop from 1217 to 1228. In his time the See was moved from Old Sarum to New Sarum, the new cathedral was begun and partly finished and consecrated, and the bodies of S. Osmund and other bishops translated to it.

It is known that in other respects both as Dean and Bishop Richard Poore was an active legislator and codifier²; and he is credited with the earliest occurrence of the term "*Sarum Use*"³: his name stands prominent throughout the whole history of the new start at New Sarum⁴, and there can be little doubt that the *Consuetudinary*, if not by his own hand, owes its existence to his origination and comes from his surroundings. He is stated by Bp Roger in 1319 to have amplified and systematized S. Osmund's liturgical provisions and this notice seems to give a fairly exact description of the compilation of the *Consuetudinary*⁵.

Internal evidence will enable us to fix the date more precisely as subsequent to 1173 but anterior to 1220, for the *Consuetudinary* in its original form has the Martyrdom but no mention of the Translation of S. Thomas of Canterbury, though that event made such an impression at Salisbury, at any rate on the chronicler of the *Sarum* doings of the day, that he goes out of his way to mention it⁶. The silence of the *Consuetudinary* (in its original form) on the subject is all the more significant as the festival became a very prominent one at Salisbury and is among

¹ See below p. xlv and *Linc. Cath. Stat.* II. 866 n.

² See his *Nova constitutio* as Dean in 1214 drawn up in view of the impending change of See (Dayman and Jones, *Sarum Statutes*, p. 7); and as Bishop his *Constitutio de residencia* of 1222 (with a slight reference to S. Osmund's Institution § 36, in the paragraph about the Vicar's oath) for the government of the Cathedral body (Dayman and Jones, p. 13), and his Constitutions for the diocese issued in 1223 (*Sarum Charters*, Rolls Series, p. 147), and reissued after his translation to Durham for that diocese (Wilk. I. 572).

³ *Linc. Cath. Stat.* II. 833 n.

⁴ *Osm. Reg.* II. 1-17, 37-44; or Wilk. *Concilia* I. 551.

⁵ Circa habitum gestum et incessum tam in choro et ecclesia quam extra ac modum psalmodizandi, cantandi et legendi que in statutis beati Osmundi super hiis plenius continentur et que etiam aliud Statutum Ricardi Decani et Capituli in supradicta congregatione sua in serie plenius comprehendit, ordinamus firmiter observanda, cuius statuti tenor dinoscitur esse tale.

Constitutions of Roger de Mortival § XXIX. (Dayman and Jones, *Statutes*, p. 59).

⁶ *Osm. Reg.* II. 14; Wilkins I. 554.

those which the later recension *H* inserts as to be observed *ex novo*¹. It was probably also anterior to 1214 since the *Nova constitutio* was made then and clearly represents a subsequent stage of legislation.

Another point may be quoted to confirm this impression since evidence from negatives is always precarious.

In the list of festivals given in ch. cxii (66) there occur (i) in June the day of S. Primus and S. Felician, which disappeared to make way for the Translation of S. Edmund of Canterbury²; and (ii) in November the day of S. Anianus, which made way for S. Hugh after his canonization in 1252³. We are thus again brought to the same point approximately by more positive evidence⁴.

The Consuetudinary therefore as a whole in its original form seems to date from c. 1210 and to be the closing work of Richard Poore as Dean rather than his early work as Bishop. But we shall see reasons hereafter for believing that the early part at any rate probably existed in a slightly different recension before Poore's date⁵. The later recension may be dated c. 1246 since it contains the deposition of S. Edmund of Canterbury (1246) but not his translation (1247) nor S. Hugh (1252) nor S. Richard (1260) nor Corpus Christi (1264).

It is a matter of much less interest to fix the date of the Customary, since it is not a primary authority but rests upon the Consuetudinary. Moreover it is a matter of much greater difficulty since the mss. differ widely in date, both in general contents and in detail.

All contain Corpus Christi (ch. 19) and are therefore subsequent to 1264: only the Arundel ms. mentions (p. 115) the tombs of Simon of Ghent (1297-1315) and Roger de Mortival (1315-1330): some do and some do not contain S. Anne (1383), so the composition of the Customary may be said to belong to the first half of the xivth century. Beyond this it seems hardly necessary at present to enquire, especially as for this period there are no clear guide-posts available, such as we have been following hitherto in dating the documents by the festivals contemplated in them.

¹ See chapters xxi. liv. (56). The new additions are anterior to 1264 since they do not include Corpus Christi.

² The deposition of S. Edmund (1246) is one of the *ex novo* festivals also.

³ For the chief dates in the development of the Sarum Calendar see my Introduction

to *Graduale Sarum*, pp. xxvi-xxix.

⁴ On the other hand the mention of the Sunday in the Octave of the Nativity of the B.V.M. in chapter cx. (46) is puzzling, since the Octave proper was not instituted by Papal authority till 1252.

⁵ See pp. xxv, xxxi, xxxiv, xxxvii.

§ 4. THE USE OF SARUM AND ITS INFLUENCE ON THE CONSTITUTION OF OTHER CATHEDRAL BODIES.

The general lines of development which we sketched out by anticipation (in § 2) are common to most secular foundations. They must be borne in mind as we set ourselves to trace out briefly the influence which 'The Use of Sarum' had on other Cathedral churches. We have two contemporary documents to speak for the state of things at Salisbury at the end of the xith century and we have the more fully developed Consuetudinary for the beginning of the xiiith. These are our earliest and best authorities for 'The Use of Sarum.'

This term is a comprehensive one: cathedral life had many sides and each side had its regulations. The Use of Sarum therefore includes:—

(a) Regulations as to the Constitution—to define the mutual relationship of the Bishop, Dean, Officers, Canons, Vicars, &c.

(b) Ritual regulations, as to the text of the services.

(c) Ceremonial regulations, as to the method of performance of the services.

The Charters of S. Osmund deal almost exclusively with the first, the constitution. The Consuetudinary on the other hand deals with all three sides: the first part of it (chapters i.—xi.) with the constitution, the second part of it with general ceremonial regulations (chapters xii.—xxiv.), the third part with detailed liturgical regulations both as to rites and ceremonies (xxv.—end).

Besides the primary authorities there are some things of secondary authority to be taken into account. The Consuetudinary represents the codifying of a number of customs to some extent resting upon formal documents and decisions, but more largely consisting of usages of gradual growth; these generally rested at first on no definite legislative decisions but they came in course of time to win an increasing amount of authority, till at last they were codified and so acquired a documentary as well as a customary force.

Contrasted with 'Customs' such as these, there are also 'Statutes,' that is formal decisions arrived at by competent authority at a definite date¹. These, like the customs, may be either constitutional, ritual or ceremonial.

The Sarum Statutes have been printed by Dayman and Jones². For our present purpose the most important ones are the following:—

(i) The *Nova constitucio* of 1214⁴ which is mainly constitutional, though not exclusively so.

¹ See Henry Bradshaw's fuller definition, *Linc. Cath. Stat.* i. 38.

² Privately at Bath 1883.

(ii) The *Constitutio de residencia* of 1222 which deals with the Vicars and the rights of a deceased Canon as well as with the question of residence.

(iii) The *Ordinacio* of Boniface, Archbishop of Canterbury, as to the position of the Chapter *sede vacante* (1262).

(iv) Bishop Giles' Revocation (1262) of his claim to visit the Cathedral.

(v) A delimitation of the respective jurisdictions of the Chancellor and the Subdean (1278).

Then follows (vi) the code of 48 Statutes drawn up and promulgated by Bishop Roger de Mortival (1319, 1324). In process of time a good deal of the earlier legislation had become obsolete: even the Charters of S. Osmund were not binding any longer in all respects¹: so this body of Statutes brought the legislation up to date and codified it².

Beyond this it is unnecessary for the present purpose to go, since it was the earlier rather than the later Sarum methods which influenced other Cathedral bodies, so far as the constitutional side is concerned; and it is that side to which we must at present confine ourselves. The liturgical influence of Sarum is no doubt as marked as the constitutional; but it is necessary to defer tracing the history of the former till more evidence is available than can at present be obtained.

We confine ourselves then to the constitutional side of the question. Our main concern is with S. Osmund's Charters, with the first eleven chapters of the Consuetudinary which are based upon the Charters, and with the *constitutional* provisions of the Statutes: we are only concerned with the liturgical influence so far as it is inextricably mixed up with the other.

We naturally turn first of all to the sister foundation of York to see if there are signs there of Sarum influence. It seems clear at once that the development there went on along an independent line. The traditional Statutes of York³ shew naturally enough many points of agreement with the Sarum Use, but in other respects they shew a marked contrast: and in no case do they shew verbal agreement with Sarum documents or any signs of having borrowed from them. The early Statutes though they represent traditional and ancient customs, in their present form are not earlier than

¹ Bishop Roger expressly lays this down in § 1: in particular the laws of Residence had been several times altered.

² The code rests on the earlier Statutes enumerated above and others as well. Of these the constitutions of Bp Giles of Bridport (1256) are printed in Wilkins, *Concilia*, I. 714, but not in Dayman and

Jones, *Statutes*: but there are others which apparently are not extant, such as the Statutes of Deans Robert of Wykehamp-ton (1268) and Peter of Savoy (1297-1309): see Dayman and Jones, *Statutes*, pp. 53, 55 *nn*.

³ Printed in *Linc. Cath. Stat.* II. 90-104. For other Statutes, see pp. 105-135.

1255. The other Statutes enacted at various dates ranging from 1221-1325 deal with subjects which afford less opportunity for Sarum influence, and in fact they do not shew traces of any¹.

Hereford is another secular Chapter which shews few if any traces of Sarum influence operating on its constitution. Its extant Statutes² are not earlier than 1246 and probably are not much later, since there is no mention of Corpus Christi (1264) among the greater festivals.

It is true the *Consuetudines chori* define in turn the duties of the Bishop, Dean, Precentor, Treasurer (and his deputy) and Chancellor, and those duties are much the same as at Salisbury: but there is scarcely a trace of verbal coincidences with Sarum documents³ and without *verbal* similarity it would be unsafe to argue that one Chapter borrowed its customs from another.

Thus the two Cathedrals which most markedly maintained their independent 'Uses' down to the xvth century are those which from the beginning seem to have been those most independent of Sarum influence.

Lincoln is in direct contrast to York: it was the third in the group of new foundations at the end of the xth century and the connexion with Sarum, which began then, long remained good: and though in some sense it had an indigenous use, it must be placed here at the head of the list of Cathedral Churches which came under the influence of Sarum Use on the constitutional side.

The first point to notice is that Bp Robert de Chesney (1147-1173) granted by two Charters⁴ to the Canons of his Cathedral of Lincoln the same liberties and immunities within their prebends as the Canons of Salisbury enjoy. These had been clearly defined by S. Osmund in §§ 7-12 of his Institution Charter: here then we have the first sign of the influence of S. Osmund's system. It involved a distinct gain of independence to the Canons, for they thereby became supreme in their prebends and exempt from archidiaconal or even episcopal supervision.

The next piece of information about Lincoln customs is due to an answer which the Dean and Chapter made (c. 1214) to the Dean and Chancellor of the newly established Chapter of Spyny in the diocese of

¹ For a conjecture as to Sarum influence on the York Statute about Vicars of 1250, see below, p. xxvii.

² See *Linc. Cath. Stat.* II. pp. 44-78. The next part (pp. 78-85) is a separate document issued on the authority of the Bishop or Dean and written in the first person.

³ See p. 45, line 7, p. 59, four lines from the bottom, *assignaretur ei stallum in*

choro et locum in capitulo, which phrase is probably not distinctive. See also the duty of the Chancellor (p. 71), described with a faint echo of Sarum wording: but on p. 83, line 12, in the later Decanal Statutes *graviori subiaceant ulcioni* is very close to Osmund's *Institutio*, § 39.

⁴ See *Linc. Cath. Stat.* I. 309.

Moray in Scotland; they had sent to enquire as to the Lincoln customs since Bishop Brice of Moray had adopted these to be the models of his new foundation.

The Lincoln Reply was taken to Moray in the form of a letter and entered there in the register of the Dean, which is still extant¹. It was also entered at Lincoln in 'The Old Martiloge' which has since disappeared: but two copies of the Reply exist in Lincoln mss. of the early part of the xivth century.

This Reply includes the privileges of Bp Robert de Chesney, which, as we have already seen, followed Sarum lines, and a copy of the bishop's charter itself was sent to Moray with other charters of S. Hugh and Bishop William, and also a bull of Alexander III. confirming it².

But the most interesting point in this transaction is yet to come. There is a notable discrepancy between the Reply as entered in the Moray Register and the same statement as recorded at Lincoln and cited later under the title of the *Registrum vetus*. The Lincoln copies include two chapters which are not in the Moray copy, and these two chapters are drawn almost word for word from the Institution Charter of S. Osmund³ in its original form and not as worked up in the Consuetudinary. Clearly this is a further proof of the influence of the Sarum constitution upon Lincoln. It is more difficult to decide whether this influence extended directly to Moray also. The two chapters in question are not recorded at Moray. Were they then not in the Lincoln Reply? It is possible that they were not, but were subsequently incorporated with it when that document was recorded at Lincoln: on the other hand it seems quite possible that they were in the Reply, but the Chapter of Moray already knew the *Institutio Osmundi* and therefore had no need to take note at second-hand of the Lincoln extracts from it. What the Scotch chapter wanted was the distinctively Lincoln customs and these they recorded: but it is noticeable that these seem to require the Sarum system as their basis and to assume things about the *quatuor personæ* which the *Institutio* alone lays down. It seems therefore more likely than not that even as early as 1214 Moray is to be reckoned among the Chapters which came directly under Sarum influence. We shall return to this later on.

Returning to Lincoln we are confronted with a new document. It is a collection of customs obviously later than the First Reply to Moray and it marks a further stage of borrowing from Sarum. This set of customs

¹ Bannatyne Club (4to. Edinburgh, 1837), see especially nos. 42-49. See also Wilk. I. 534.

² Jaffé *Regesta Pontificum* 8772, p. 789.

³ *Linc. Cath. Stat.* II. 141, 142, chapters VI. and IX.; they are made up from Sarum Institution Charter §§ 1, 14-16, 19, 20, 29, 21, 30-35 and §§ 38, 39.

contains (1) Regulations as to Vicars, (2) *Consuetudines chori*, (3) *Consuetudines de quatuor personis*: it is often called from its opening section *Statuta Vicariorum*. Here both the second and third sections shew strong Sarum influence: the second borrows largely from the second part of the Sarum Consuetudinary, the *Consuetudines chori* (xii.–xxiv.), especially from chapters xiii. xv.–xvii. The third section has many points of verbal contact with the first part of the Consuetudinary and S. Osmund's Institution¹, but it is noticeable that unlike the earlier Statutes it quotes S. Osmund not in the original form but as worked up in the Consuetudinary.

The greater part of these Constitutions were sent to Moray as the earlier ones had been, probably about 1236, and they were recorded both at Moray and at Lincoln with some considerable differences especially in the first section. These differences, however, do not bear on our present purpose, as they do not touch the question of Sarum influence, and we need not trouble ourselves with them. But from this it is clear that at some date between c. 1210 and c. 1236 the first and second parts at least of the Sarum Consuetudinary became known at Lincoln and spread from there to Moray.

A third and fuller set of Lincoln customs stands at the head of the Lincoln *Liber Niger*²: this is earlier than 1267 and probably later than the second set of Statutes as it was not sent to Moray. It is more fully detailed than the set of Customs which was sent. It includes the greater part but not quite the whole of the other document. In particular it contains three passages borrowed from Sarum which were not in the earlier set of Customs: one of these is merely the incorporation of the liberties and immunities of Canons in their prebends which we know to have been granted on Sarum lines by Bp Robert de Chesney (p. xxiii): it therefore introduces no new point of interest. The other passages, however, seem to be new at Lincoln. One is a provision inserted from the Sarum Consuetudinary, chapter II. about the Dean's authority over Vicars³: now this was not in the earlier Lincoln form of this chapter nor in the Lichfield form⁴: it was probably, therefore, a later addition at Sarum and only reached Lincoln after the earlier statutes had been issued. The other has regard to the Treasurer's duty: Lincoln already had its own clauses on the subject, but it seems to have been recognized by the compilers of the later statutes that the Sarum rules would be a valuable addition to them.

The next Lincoln document of importance is the *Consuetudines Divini*

¹ The Lincoln Chapters enshrined the following bits of the Sarum Consuetudinary (first part): Ch. II. a large part of § 1 and the last sentence of § 2; with IX. § 1 and

the greater part of Chapters III. IV. and v.

² *Linc. Cath. Stat.* I. 273 and ff.

³ See II. § 2 *Verum si to conferre*.

⁴ For Lichfield see below p. xxxiv.

Officii of c. 1279, which is purely liturgical; it, therefore, does not come into the present enquiry; but before leaving Lincoln we are bound to take note of an interesting instance of the influence of Sarum there at a considerably later date.

The first part of the xvth century was a troublous time at Lincoln, for there was a continuous dispute going on between Dean Macworth and the Chapter about their customs, which three successive Bishops tried in vain to settle¹. In the midst of this quarrel notice was given in June that the Bishop (Alnwick) would hold a visitation of the Cathedral at Michaelmas. This seems to have reconciled the Dean and the Chapter in making common cause against the Bishop and united them in looking up for their joint protection the grounds of their common privileges. It would seem that they applied to Salisbury for further information as to the immunities enjoyed by the Canons there, which had been granted also to the Lincoln Canons by Bp Robert de Chesney (c. 1156). A reply was sent on Aug. 25, 1440, enclosing authenticated copies of the three chief bits of Sarum evidence—viz. (i) the paragraph from S. Osmund's Institution which was the basis of the grant; and (ii) further a Statute of Bp Giles of Bridport dated Oct. 4, 1262, dealing with the subject at greater length, and lastly (iii) a confirmatory bull, which is undated and is otherwise unknown. This question was, however, soon merged in a larger question².

Before the Reply came from Salisbury another circumstance occurred which raises though in a much more obscure way the question of Sarum influence. Bishop Alnwick proposed to the Chapter an entirely new set of Statutes to take the place of the existing legislation. This code followed very closely the London *Registrum* drawn up by Dean Baldock (1294—1304) in its arrangement and its contents, and thus marked very completely the breach with the old Lincoln ways. The code (called *Novum Registrum*) was discussed and criticised for two years at some forty meetings of the Chapter but was never adopted, and in 1442 the proposal dropped³.

The code included some of the Old Lincoln *Consuetudines* and among them some of the Sarum paragraphs which Lincoln had borrowed⁴: but the point of chief interest is *Particula V*, which concerns the Vicars. The early part of this is a composite document. The first chapter follows very closely the corresponding chapter of the London *Registrum*: but this enshrines in §§ 1, and 9, 10 two bits of a Sarum Statute made when Robert of Wykehampton was Dean in 1268: the Statute is not extant, but these

¹ *Linc. Cath. Stat.* I. ch. III. esp. pp. 165, 6.

² *Ib.* II. 438 and ff.

³ *Linc. Cath. Stat.* I. 155—157.

⁴ The Office of the Dean is described

largely in the terms of Sarum *Cons.* ch. II. as remodelled in the Lincoln *Liber Niger* (*Linc. Cath. Stat.* II. 282, cp. I. 280). The same is the case elsewhere in the code.

two bits are known through being incorporated in Bp Roger de Mortival's Statute (1319)¹. It is quite possible that there are other bits also enshrined here which we have no power at present to identify.

Another early Sarum Statute only known to us through a passage of it being incorporated into Bp Roger's code is a Statute made when Richard Poore was Dean on the behaviour of Vicars in choir. Here again, the passage so preserved is found enshrined in this same chapter of the *Novum Registrum* at § 8².

Here then are three Sarum provisions which came to Lincoln in a round-about way through London.

May we not go a step further still and hazard a conjecture with regard to the whole of this legislation about Vicars? On comparing the various sections of this first chapter of the *Novum Registrum* with provisions made elsewhere about the Vicars it emerges, that the Statute about Vicars made at York in 1250³ is enshrined almost verbatim in §§ 1, 3, 4, 5 and 12 of this chapter. Now some of these York provisions are found also in a slightly different form in the Lincoln Statutes about Vicars⁴, and on turning to them it appears further that other sections of the Lincoln Statutes besides those common to York are also enshrined in §§ 3 and 6 of this chapter of the *Novum Registrum*. Moreover they have clearly come into it not from the earlier Lincoln source but from the London source from which the *Novum Registrum* draws so much⁵.

What lies behind this legislation for Vicars? How is it that it crops up in these slightly different forms at York, London, and Lincoln? It does not seem hazardous to conjecture that there is some archetype from which they all derive; and that emanating from Sarum. In short it is more than probable that if instead of two extracts we had the full text of Dean Richard Poore's Statute and Dean Robert's of 1268 we should recognize in them the original provisions from which was derived all this other legislation at York and Lincoln and London and Lincoln again.

And if this is so, then Sarum took in the matter of Vicars the same lead in legislation as it had taken in the case of the Chapters. We have detected at any rate three pieces of Sarum influence, and we may suspect much more which we cannot at present prove.

There still remains one final evidence of Sarum influence at Lincoln in

¹ See *Sarum Statutes*, pp. 55, 62, and compare §§ 1, 9 of *Novum Reg.* in *Linc. Cath. Stat.* II. 346, 351.

² See *Sarum Statutes*, p. 59, and *Linc. Cath. Stat.* II. 350. The clause which introduces the quotation is printed above, p. xix, note 5.

³ *Linc. Cath. Stat.* II. 108.

⁴ *Ib.* 146.

⁵ This is seen most clearly in the case of the Vicar's Oath in the *Nov. Reg.* which is not the older Lincoln one but that which came from London and was in use also at York.

the *Novum Registrum*. In the later chapters of this same *Particula V*, more local matters are treated and the connexion with the London *Registrum* is much less close: but in chapter v. there is incorporated a large section from Bp Roger de Mortival's Sarum Statutes of 1319 with regard to indulgences published for the Fabric¹.

With this we may close the long and intricate history of the influence of Sarum on Lincoln and pass on to other places where our task will happily be lighter. It will be best, as we have already had Scotch matters under consideration, to finish our enquiry there and then come back to other English sees.

We have seen how the Chapter which Brice, Bishop of Moray, established at Spyny was founded on Lincoln lines and so came at second-hand under Sarum influence²: at Bp Brice's death in 1222 the see was moved to Elgin; and there twenty years later we have again a proof of the continued influence of English Cathedrals. In a Statute³ made by the Bishop and Chapter of Elgin in July, 1242, the old Lincoln custom which regulated the relation of the Bishop to the Dean and Prebendaries was confirmed; while with regard to the services it is ordered thus: "*seruetur ordo qui in ecclesia Salisbyryensi esse noscitur institutus*." In other respects it is clear that the Elgin Chapter was developing along lines of its own.

Shortly after this date the affairs of the Bishopric of Glasgow were undergoing a change: Bp Willliam de Bondington had lately finished the Cathedral; the Chapter had also, recently as it seems, been constituted⁴, and the Bishop in the last year of his life (1258) gave to the Chapter the right of electing a dean, augmented the endowment of the *communa* and finally conceded to the Chapter the liberties and customs of the Church of Salisbury⁵.

Four days later the Bishop died (Nov. 10), and during the vacancy which followed, the Dean and Chapter headed by Robert, one of the canons and bishop elect of Dunblane, confirmed the adoption of Sarum liberties and customs and swore allegiance to them, only reserving the right to alter them if the majority so desired and undertaking to abide by such alterations, unless they were found harmful.

When Bishop John de Cheyam was appointed by the Pope to the see

¹ It is ch. xxii., see *Sarum Statutes*, p. 49.

² Possibly at first-hand too if, as is possible, S. Osmund's Institution was already known there. See above p. xxiv.

³ *Regist. Morav.* 93, p. 107, and see *Linc. Cath. Stat.* ii. xlv. Bishop Andrew had already confirmed and amplified the work of Bishop Brice and recognised these

Lincoln privileges. *Regist. Morav.* 81, p. 93.

⁴ See *Registrum Episcopatus Glasguensis* (Maitland Club, 1843). The chapter is mentioned in nos. 189, 196.

⁵ *Reg. Glasg.* 205-207. Of Salisbury the *Carta libertatum ecclesie Glasguensis* says "*inter ceteras ecclesias Cathedrales libertatibus et consuetudinibus ornatam*."

in defiance of the wish of the Chapter, a general confirmation of all rights and customs was granted to him by the Pope Alexander IV.¹, and a more explicit approval of the adoption of Sarum customs was granted by Gregory X. in 1274².

Meanwhile the Dean and Chapter had been careful to obtain first-hand evidence of what these liberties and customs were; a letter from the Dean and Chapter of Salisbury dated Ascension Day, 1259, stands in their register which gives a summary of the Sarum model. It is in fact the greater part of the first ten chapters of the Consuetudinary³ with certain omissions and additions.

Later on, in 1266, the Bishop issued Statutes dealing with the Vicars and with Residence: two years later the Chapter repeated the approbation and oath to observe the Sarum liberties and customs which had been originally given in 1259. With this step the process of adoption of a Sarum constitution was completed and the Chapter was established on a solid basis.

We must now return to England and estimate the influence of Salisbury on secular Cathedrals in the more immediate neighbourhood.

We turn first to Chichester⁴ and find that on July 23, 1247, the Dean and Chapter resolved to collect and put on record "all their ancient and approved constitutions." This resolution is followed in the record by a section headed *Constitutiones antike de officiis variis*; and then other Statutes are cited ranging in date from the time of Bp Hilary (1148-1169) to 1226: this was, no doubt, a codifying of all the early Statutes and customs of importance previous to the Constitutions of 1232 which had only recently been enacted, and so were well in the minds of the Chapter in 1247.

Our interest centres on the *Constitutiones antike* which prove to be derived directly from S. Osmund's Institution and not through the medium of the Sarum Consuetudinary. They contain §§ 14-21, §§ 31-34, §§ 3-8, and §§ 24, 25, with some slight additions, and it is further noticeable that

¹ Potthast, *Regesta Pontificum*, 17690.

² *Ib.* 20892.

³ See *Reg. Glasg.* no. 211, p. 170. The first four chapters are given in full with slight variations: chapter v. is represented by the opening words as far as *luminaria ecclesie administrare*: followed by the words *Magnum item cereum paschale* and then § 2 as far as *comparare*: chapter vi. is omitted, vii. and viii. are given in full; then come the quotations from S. Osmund

incorporated into ix. § 3, *Si quis* to *habebit* and *Si dominus* to *prebenda*: then the last paragraph of x. § 2, *Quando vero* to *observaturum*; and lastly ix. § 2 with the addition following.

⁴ The Statutes were printed by Mackenzie Walcott in *Archæologia*, vol. xlv. pp. 143 (London, 1880). There is an account of them in Stephens' *Memorials*, p. 316 and ff.

the functions, which in the original Institution of S. Osmund (§§ 31-34) are assigned to the archischola and the later Sarum custom transferred bodily to the Chancellor, are here differently assigned; since the Precentor is given the duty of entering on the *Tabula* not only the singers but the readers as well.

It is evident from this that at Chichester S. Osmund's constitution for the Chapter had been adopted in the xiith century. It is even possible that this step was taken under Bp Ralph de Luffa at the very beginning of the century (1091-1125); for he is said to have instituted the four principal dignities in his Cathedral¹—Dean, Precentor, Chancellor and Treasurer.

For this and for other reasons it seems clear that the *Constitutiones antique* were firmly established long before Richard Poore was promoted from the Deanery of Salisbury to hold the bishopric of Chichester for two years before being translated back to Salisbury (1217). Further, he does not seem to have distinguished himself at Chichester, as he did at Salisbury, by codifying the customs of the Church. That was left to be done, as we have seen, in 1247 under his disciple S. Richard.

Chichester, therefore, seems to have undergone Sarum influence in the early days but escaped it in the time of the Sarum revival in the beginning of the xiiiith century.

The Church of Wells² is a near neighbour of Salisbury and we turn there next to look for signs of Sarum influence. As early as c. 1065 an attempt had been made to put the constitution of Wells upon a sound basis; Bp Giso had centralized the canons in a common life under the supervision of a provost chosen from their own number. But when Giso died in 1088, the see was transferred to Bath in accordance with the decree of the council of London in 1075, which laid down that the seats of Bishops should no longer be in small places but in towns: by this means the establishment at Wells for a time passed under a cloud.

Fifty years later under Bp Robert of Lewes came the second founding of the Cathedral of Wells: the church was rebuilt, the chapter reconstituted and the town itself enfranchised. In his first year by his Charter *De ordinacione prebendarum et institutione commune* he gave a new constitution to the Chapter with endowment for prebends and for the *communa* or common fund³. A Dean was appointed instead of the former Provost

¹ Stephens' *Memorials of the See of Wells*.
Chichester (London, 1876), pp. 49, 319.
Notice also that the heading given in some copies of the codified Statutes is "1114-1270." *Archæologia* XLV. 159.

² For the history of Wells see Church's *Early History of the Church of Wells* and Freeman's *History of the Cathedral Church*

³ The *communa* seems to be spoken of at the end of the charter (Church, p. 354) where an endowment is granted to provide a solatium for those who are at mattins. Compare the similar provision elsewhere. Canon Church takes a different view (p. 17).

and we notice also a special endowment of the precentorship. Other evidence points to the existence of Treasurer, Subdean and two Archdeacons in Bp Robert's time: in fact the constitution was the same in its main features as we have seen the Normans introduce elsewhere; but so far there is no evidence of direct Sarum influence. Later documents, however, reflect back light on these earlier times. The Wells Statutes¹ contain twice over a record of the duties of the chief 'persons' of the Church; this was evidently written down some time before the middle of the xiiith century² to perpetuate already existing customs. This record is in one place headed *Antiqua Statuta de officiis cuiuslibet persone Ecclesie Cathedralis Welln'*.

This document is entirely drawn from Sarum sources: it enshrines verbatim the greater part of S. Osmund's Institution, but it also contains large parts of the Sarum customs which subsequently grew up and were eventually fused with the Institution in the first part of the Sarum Consuetudinary: curiously enough the Wells document does not follow Sarum in the way in which the two are fused but keeps much closer to the original Institution than the Sarum Consuetudinary does.

It seems impossible to say how much this document represents old traditions and how much was a new incorporation of Sarum ways: but it is probably safe to conclude that already before the xiiith century the Wells Chapter was constituted on S. Osmund's lines; and though we have no direct contemporary evidence of the fact we may fairly argue backwards that Bp Robert of Lewes in re-establishing the Chapter in 1136 took Sarum as his model.

Some parts of this document probably represented a new development, inasmuch as it incorporates the Sarum constitution in a more developed stage than that of S. Osmund's Institution. On the other hand it is probable that the Wells Chapter had not before them the first part of the Sarum Consuetudinary in its present form; what they had was probably some set of Customs at an intermediate stage between the Institution and the Consuetudinary, some set presumably which existed at Sarum in the xiiith century but was superseded there by the Consuetudinary of the xiiiith century and perished. On the other hand it is possible that Wells Chapter had two distinct documents, the Institution and a supplementary set of Sarum customs, and that they did the fusing of the two themselves.

There seems no doubt that these *Statuta antiqua* belong to the time of Bp Jocelin (1206-1242). Not only was such constitution-making in the air at his date, but he is known to have taken his share in it. He

¹ See Reynolds, *Wells Cathedral*, especially pp. 44, 55.

² There occurs in it the title *Bathon'*

diocesis which was given up in favour of the double title in 1245-6. Church, pp. 143, 255 and ff.

began it before his exile (1208-1213) and carried it on from abroad and again after his return¹. Later on Wells borrowed more extensively still from Sarum and practically adopted the whole Sarum Consuetudinary, *i.e.* the two later parts (chap. xii.—end); but, as this has to do with the liturgical side not the constitutional side, the account of it must be deferred.

Passing on westward we find another kindred see set up at Exeter since the day when Edward the Confessor inthroned Bp Leofric there in 1050. We enter here on an obscurer part of history: few of the available documents are printed and it is difficult to know what is extant and what is not.

It would be very interesting to know what was contained in the *Testimonium Capituli Exoniensis de eleccione primi Decani Exoniensis et de Ecclesiis et Dignitatibus ab Episcopo sibi concessis* which was preserved in the Treasury in Bp Walter Bronescombe's time, 1257-1280². Apparently the organization of the Chapter here lagged behind other Cathedrals, and even in Henry Marshall's episcopate (1194-1214) there was no Dean but the Bishop and Chapter acted together as the governing body³. Their Statute concerning the Prebend of a Canon deceased shews some sign of Sarum influence but evidently the Chapter was not constituted on the Sarum model. The Deanery was not established till 1224 or 1225 when, under Bp William Brewer, Serlo was appointed first Dean⁴. The *Testimonium* above-mentioned was possibly prepared for Bishop Bronescombe who in 1268 began a series of three important constitutional Statutes. These were followed by two more from his successor Bp Peter Quivil (1280-1292), one from Bp Thomas Bytton (1292-1308), and three from Bp Walter Stapledon (1308-1327). Then, after an interval during the episcopate of Bp James Berkeley, came the great reforms of Bp John Grandisson (1328-1370)⁵.

Several of these earlier Statutes contain echoes of Sarum phraseology⁶ but until they are accessible in print it is difficult to deal with them satisfactorily. At best they are only Statutes and would probably only

¹ Church, pp. 139, 182.

² *Exeter Episcopal Registers*, ed. Randolph, vol. i. (Bronescombe) p. 290.

³ See the Statute in Harl. MS. 1027, f. 4.

⁴ See Bishop Brewer's endowment Charter of the Deanery, Randolph, l. c. p. 78.

⁵ Statutes ranging from 1158 to 1387 (with one of 1451 added later) are in Brit. Mus. Harl. MS. 1027. Some of these at

least are in Exeter Cath. MS. 3625. See Randolph, l. c. pp. 76 and xiii.

⁶ Bp Bronescombe's First Statute and Bp Quivil's First Statute especially: the first with regard to the reverence due to the Dean (see Sarum Cons. ix. i.), the second with regard to the *ordinacio chori* (Sar. Cons. xii.), which is to be arranged *ad instar ceterarum ecclesiarum cathedralium Anglie*. See Harl. MS. 1027 ff. 10^v and 24.

contain incidental signs of Sarum influence. The Exeter Consuetudinary which Bp Quivil's second Statute mentions¹ (with the Ordinal) as needing correction is apparently not extant; and if so our best hope of tracing Sarum influences here at this period is gone.

In 1327 Bp Grandisson came upon the scene and set to work at much needed reforms in the Cathedral Church². From the first he had the Sarum model before him: he took pains to send to Salisbury for a correct Pontifical at the very opening of his episcopate³. In his second year he visited the Cathedral and though he evidently did not now displace the Old Consuetudinary and Ordinal, they seem from his description of them to have varied only in places from those of Sarum⁴.

In November 1357 there was another visitation⁵ in which he enquired whether the Ordinal and Consuetudinary were all that could be desired. The query does not come up again in the Visitation records, but in that same year the Bishop issued a new Ordinal which he himself published with the approval of the Dean and Chapter⁶.

Prefixed to the Ordinal proper were 31 chapters on the general Customs of the Church of Exeter which, as we are told in the preface, had not until then been fully recorded. A considerable part of these is derived from the first and second parts of the Sarum Consuetudinary. The duties of the Dean and Precentor are described in Sarum language, but the Exeter precentor fulfilled some functions which at Salisbury were assigned to the Chancellor and the description of both Chancellor's and Treasurer's office is non-Sarum. Echoes of chaps. VII., VIII. appear in the Exeter chapters VIII.-X., but in the main the Sarum influence which was very strong in the opening part of the Exeter constitution tends to diminish as we proceed, and the whole has a marked individuality of its own. On the liturgical side Sarum influence is larger still, but this subject must be postponed at present.

The position of affairs at Lichfield can be gathered from a series of documents beginning with the Statutes of Bp Hugh de Nonant (1188-1198). They have been printed three times from three different sources (i) by Wilkins⁷ from the British Museum ms., Vitellius A. x., (ii) by

¹ Harl. 1027 f. 29^v. On the following page it is ordered that the almuces are to be like those of Sarum.

² The state of things as to behaviour in choir is almost incredible. See Grandisson's *Registrum* (ed. Randolph), 586, 1150.

³ *Ib.* p. 214.

⁴ *Ib.* 435-7. One curious peculiarity

was that hitherto S. John Baptist's Day had only been a simple feast, *ib.* 697.

⁵ In full *ib.* 855-863.

⁶ See the preface of the *Ordinale Exon.* printed by H. E. Reynolds but still unfinished (printer, McCorquodale, Leeds).

⁷ See Wilk. *Conc.* i. 496.

Mr Wordsworth¹ from a Lincoln ms., and (iii) in Dugdale from a much later ms. sent to Cardinal Wolsey representing a codification of the Customs, &c. of Lichfield².

Nonant's Statutes are mainly concerned with giving an outline of the services of the day: for details he refers to 'the Ordinal and Consuetudinary.'

There follows after these Statutes³ a treatise *De personis [dignitatibus et consuetudinibus] in Ecclesia Lich' constitutis*.

This is probably the Consuetudinary to which Bp Nonant refers. But it is almost verbatim the same as the earlier part of the Sarum Consuetudinary⁴, except in certain details such as the provision of lights and ringing of the bells where Lichfield followed its own line⁵. This close similarity is kept up throughout the first nine chapters⁶ and then ceases: the xth and xith chapters of Sarum are not adopted, but on the contrary there follow at Lichfield some few supplementary sections about the Dean's office which are evidently a later addition and are at variance in a few points with Sarum Use⁷. Then follow the Statutes of Bp Hugh de Patshull (1239-1241).

¹ See *Linc. Cath. Stat.* II. II and ff.

² *Monasticon*, VI. 1255 and ff.

³ In the earlier MSS. there stands an editorial note interpolated evidently either in the time of Bp Hugh de Patshull 1239-1241; or after his death, if the interpolated mention of Patshull's death in the chapter on the Dean is by the same hand. See *Linc. Cath. Stat.* II. p. 15 and p. 24. Neither of these interpolations is in the later ms. sent to Wolsey.

⁴ There are some small interesting additions (especially in II. §§ 1 and 3, III. VIII. XI.) and modifications, enough to shew that the Sarum use was adapted not taken over bodily. See especially the Offices of Precentor and Succentor besides the points mentioned in the text.

⁵ It is noticeable also that here, as at Hereford, the Treasurer seems to have ranked above the Chancellor.

⁶ The Lichfield document gives the heading and introduction abbreviated from the Sarum form (see p. 1), the first half of chapter I., the whole of chapters II. III. IV. except one passage in chapter II. already mentioned (p. xxv). In chapter V. it has only the general provisions given at the

beginning of §§ 1 and 2 and omits the details which follow later in the §, substituting the local custom of the Lichfield Treasurer. It has the whole of VI. and the first half of VII. [the second half is lower down attached to the Dean], the whole of VIII. with considerable additions and the greater part of IX., viz. the second part of § 1 with §§ 2 and 4. It has other provisions, which are not in the Sarum Consuetudinary, notably a long description of how the bells are to be rung.

⁷ The section beginning *Item in presencia [ob honorem domini] episcopi nullus presumet* is a later appendage because (i) It is not in the Lincoln ms. (ii) It is liturgical not constitutional. (iii) It ends up with another editorial interpolation (in Vitellius ms. only) by the editor who codified after Bp Patshull's death. It is markedly at variance with Sarum for (i) It includes the second half of chapter VIII. of Sarum, omitted above, only giving the Dean the functions which Sarum gave to the Sub-dean. (ii) It (Vitellius ms. only) uses up and modifies the first half of Sarum IX. § 1, also omitted above, see note 6, and p. xxxv, n. 2.

It is important to decide the date of this borrowing from Sarum. We took for granted at once that this document is 'the Consuetudinary' to which Bp Nonant refers; the borrowing must then have been accomplished by his time; but if so, then the date of the constitutional part of the Sarum Consuetudinary (1.-x1.) must be put back to the last quarter of the xiith century. This is not in itself unreasonable intrinsically, especially when we bear in mind that both at Lincoln and here at Lichfield there is evidence that the Sarum document which they followed represented an earlier recension at any rate of chapter 11. than the actual existing Sarum Consuetudinary.

And if we enquire with regard to Lichfield which episcopate is the more likely to be the time of the borrowing, Nonant's or Patshull's, everything is in favour of the former. Nonant was the bishop who made such a great fight in the attempt to establish secular Canons instead of monks in his Cathedral Church of Coventry: this marks him as a likely man to be introducing similar customs at Lichfield. But if this is only conjectural, the state of circumstances postulated by Patshull's Statutes is decisive on the point: we find him, it is true, borrowing Sarum phraseology, but borrowing it not to describe the Dean, Canons or Chapter but to describe the Vicars¹. The later sections appended to the Lichfield Consuetudinary, which as we have seen belong to his time or the time of his successor, do the same thing². Now clearly, if it was the constitution of the Vicars that was then in question, the constitution of the Chapter must have been settled long before.

This argument is further clenched by the fact that in Patshull's time there was extensive borrowing from Sarum on the liturgical side: his Statutes contain a large part of the second part of the Sarum Consuetudinary (xii.-xxiv.), &c.³; and this fact enhances the probability that the first part had already been borrowed and was already current at Lichfield.

Everything points then to a great borrowing from Sarum at the end of the xiith century at the formation of the constitution of the Chapter, and a lesser borrowing in the second quarter of the xiiith century in the interest of the constitution of the Vicars and the liturgical arrangements.

¹ See the closing passage on p. 30 of *Linc. Cath. Stat.* vol. II. where the opening part of Sarum Cons. xi. is adapted to the Vicars. The chapter had not hitherto found its way into Lichfield documents, though it is drawn direct from the Institution Charter: it was therefore available for the Vicars.

² In Vitellius MS. (and Wilkins *Conc.* p. 500) there is a section, not given in Wolsey

MS. (or *Linc. Cath. Stat.* II. 27), in which Sarum Cons. ix. i. (the part omitted in the main body of the Lichfield Consuetudinary) is used up and modified not only in the interest of the Canons as stated above (p. xxxiv, n. 7) but also of the Vicars.

³ See Vitellius MS. and Dugdale: a summary only is given by Wordsworth, *Linc. Cath. Stat.* II. 30, 31.

The course of development of the Chapter of S. Paul's Cathedral in London is not very clear. It differed from the Sarum model in the prominence which was assigned to the archdeacons, and this seems to argue that at the beginning it followed some other model.

But in spite of this somewhat deep-seated difference the Chapter of S. Paul's did not altogether escape Sarum influence. The Statutes¹ were codified when Ralph de Baldock was Dean (1294-1304), and later on under Dean Lisieux further additions to the code were made so as to bring it up to date: and other ancient documents supplementary to this are known and accessible. On scrutinizing these documents in the earlier part of Dean Baldock's work there are several traces of borrowing from Sarum, especially in the definition of the duties of the Dean, Precentor and Chancellor: later on in the same collection there are also large passages on ceremonial borrowed from the first half of the second part of the Sarum Consuetudinary². This seems to imply a knowledge of the Consuetudinary in its present form but it is not very considerable and, so far as the Constitution of the Chapter goes, London in comparison with other secular foundations felt only very slightly the Sarum influence.

We have already dealt with the Fifth Division of Baldock's Code which concerns Vicars in discussing the Lincoln *Novum Registrum* which was based upon it, and it will be remembered that we found proof of a certain amount of Sarum influence there and reason for suspecting a good deal more³.

We have had to make several excursions to Scotland in this search and before we have done we must also travel to Ireland. Here we find that when Abp. Henry of London (1213-1228) reconstituted S. Patrick's Church, Dublin, as a Collegiate Church and a second Cathedral for the see (c. 1220), he adopted for the Chapter the Sarum model⁴.

The extent to which Sarum Use was in vogue there is best shewn by the fact that one of our best MSS. of the Consuetudinary hails from this very Church. The total amount of adaptation that it has gone through is represented by the words *et eadem in ecclesia Dublin.*, on. p. 29.

The same MS. contains also the Statute, *Super conditione vicariorum*, made at Sarum, Sept. 15, 1214, and incorporated with the *Nova Constitutio*

¹ See Sparrow Simpson's *Registrum Statutorum &c. Ecclesie S. Pauli London.*

² See especially Baldock, Bk I. § 19, compare Sarum, ch. I. about the Persons; §§ 31 and 36, compare ch. II. and III. about the Dean; § 54, compare III. about the Precentor; §§ 56, 57, compare IV. about the

Chancellor; and see also Baldock, Bk III. § 38. For the ceremonial part see Baldock, Bk III. §§ 52-55; compare Sarum XIII.-XVIII.

³ Above p. xxxvii.

⁴ Stokes' *Ireland and the Anglo-Norman Church*, p. 270.

of the following January¹: from which we conclude that the Sarum influence was not confined to the Consuetudinary.

We can now sum up this history of Sarum influence.

I. *S. Osmund's Institution Charter marks the first stage of it.*

The provisions of this were known at Lincoln, c. 1160, and possibly spread from there to Moray in 1214. They were also adopted at Chichester in the XIIIth century.

II. *The Institution formed the basis of an early set of Constitutional Customs.*

This was adopted at Wells in one form early in the XIIIth century, and in another form at the same date at Lincoln and rather earlier at Lichfield, neither form being *exactly* equivalent to the first part of the Consuetudinary.

III. *Dean Richard Poore took this set of Constitutional Customs and made it the first part of the Consuetudinary, adding two other parts of a liturgical character.*

The first part was adopted in this form at Lincoln (with Moray) and Glasgow.

The second part was also adopted at Lincoln (with Moray) and Lichfield in the second quarter of the XIIIth century.

Lichfield also took some of the third part.

London borrowed slightly from the first two parts.

Dublin adopted the whole Consuetudinary without modification and Wells with considerable modification and addition.

IV. *Of the influence of later Sarum legislation there is not so much trace.*

The Statute about Vicars of 1214 reached Dublin and the Statute of Giles at Bridport in 1262 came in useful at Lincoln. Another Statute of Richard Poore left its mark on the London legislation about Vicars and the Lincoln *Novum Registrum*, and a later Statute of 1268 did the like. Possibly also in the matter of Vicars there was more Sarum influence abroad than we have materials for judging. Finally Bp Roger's Statutes of 1319 influenced the *Novum Registrum* at Lincoln in 1440.

On the whole the constitutional influence was at its strongest at the beginning and tended to diminish: if it is possible hereafter to carry out the other half of the enquiry, and trace the liturgical influence of Sarum, we shall probably find that the opposite was the case and that it was small to begin with, and grew steadily till the point was reached at which the Canterbury convocation adopted the use of Sarum throughout the whole province (1542).

¹ See below, p. li.

§ 5. THE INNER RELATION OF THE DOCUMENTS.

The two recensions of the Consuetudinary and the various texts of the Customary, here printed, though intimately connected yet shew some interesting differences. It is well, therefore, to enquire into their mutual relationship.

We have already seen that the second recension is less than half a century later than the original form. In that time considerable additions had been made, and it was thought worth while to recast the form of the Consuetudinary.

In its original shape it consisted of three divisions: (*a*) Eleven chapters dealing with the constitution, (*b*) Thirteen chapters dealing with general liturgical customs, (*c*) Eighty chapters dealing with the course of services in detail throughout the year. In the later recension the first two divisions remain undisturbed, but the contents of the third division are entirely rearranged. Instead of grouping the directions under four heads and collecting together the chapters dealing with (1) The Tabula, (2) The Hour Services, (3) The Processions, (4) The Mass, the second recension is entirely chronological in its main outline: chapters xxv. to xlvi. deal with the various services of Advent: xlvii–lx. with Christmas, and so on.

This involves radical changes; not merely is the renumbering of the old chapters necessary, but some are subdivided and dovetailed into one another, while some are entirely new.

It is easy to see the amount of reconstruction that has taken place from the two lists of headings given above at pp. lix and lxiv, one in the order of the second recension as here printed, the other in the order of the original recension as printed by Rock and Rich Jones, with cross-references in each case from one to the other.

The additional matter contributed by the second recension is considerable as will be seen at once from the number of square brackets throughout the printed text. A large number of the additions are small and insignificant and only aim at making the directions more lucid and explicit: but besides these constant minute alterations there are others which introduce new and substantial material.

(1) Three new festivals are brought in and specially marked as *ex novo*: they are, the Translation of S. Thomas of Canterbury, and the Depositions of S. Edward the Confessor and S. Edmund of Canterbury, himself a great figure at Salisbury in the time of the earlier recension. (See pp. 30, 125.)

Besides this it is noted as a further innovation (p. 181) that the principal feasts of all Apostles, Evangelists, and of the four Doctors are to

rank as doubles. The note was inserted here, but the corrections which it involved were not made throughout the body of the Consuetudinary. The lists on pp. 29, 30, and on pp. 124-127, do not contain the new names though they are inserted among the inferior doubles in the Customary. Further, it is to be noted that the feasts of S. Olave and S. Gereon with the Octave of S. John Baptist now appear for the first time in the list of feasts with double invitatory (pp. 199, 200)¹.

(2) The only substantial addition to the first division of the Consuetudinary (chaps. I.-XI.) dealing with the constitution is the list of double feasts which have a procession (p. 5).

(3) In the second division (chaps. XII.-XXIV. dealing with general liturgical customs) there are four chief additions. (a) A paragraph on behaviour in choir, p. 16. (b) A section (p. 31) dealing with those double feasts on which the antiphon to *Magnificat* is doubled, &c.² (c) A section on the method of chanting (p. 36). (d) A sentence on the singing of the Invitatory (pp. 37, 38).

(4) In the third division the additions are very considerable. The principal are the following: (a) On Holy Water (pp. 52, 3). (b) On the *Offerenda* (p. 75). (c) On the Tract (p. 103) and on the relation of the Tract to the Sequence (pp. 132, 133). (d) A long passage on octaves (pp. 134-136). (e) On the Lent veil (pp. 139, 140). (f) A long series of additions about the Easter services (pp. 144-172), forming a very important accession. (g) A passage on Saturday processions (p. 178). (h) Two chapters on Feasts of three lessons (pp. 195-7). (i) At the end five new chapters are added dealing with Trentals, Memorials, Blessings for the lessons and Music (CXVIII.-CXXIII.).

Besides these there are many smaller passages which are of interest and importance: they may be seen on the following pages, 46, 48, 50, 105-108, 115, 131, 173, 190-192, 200, 201, 208.

Considerable pieces of the Consuetudinary have been incorporated into the later Sarum service books. Thus the *Rubrica de officio mortuorum* in the Breviary³ contains quotations from chapters x. and CXVII. (104). Again, the whole of chapter LI. (53) is quoted in the rubrics of first Evensong of Christmas, and the greater part of the first two sections of chapter LII. (54) with some of the additional matter given in the Customary. The succeeding rubrics also contain large bits of chapter XLVII. with regard to the Tabula as well as of LII. Many other instances

¹ Another alteration has come in as to the use of Surplices; see p. 25, and compare the Customary.

² The list is the same as that of double

feasts which have a procession (p. 5), but (perhaps by accident) Easter and Low Sunday are omitted here.

³ Cambridge edition, I. 45-7.

might be quoted: some are noted in the Cambridge edition of the Breviary.

Even the general provisions have made their way into the text of the service books in odd places. Thus we find the provisions about standing in choir, chap. xvi. in Brev. i. 170, under the Compline of Christmas Eve, and some of them in the Ordinary of the Mass in Missal, p. 586.

The same is true with regard to the Gradual and Missal though to a less extent. At the first Sunday in Advent the rubrics draw much more from the Customary than the Consuetudinary¹, but there the rubrical directions cease after the *Credo*. At the Ordinarium Misse many of the directions are given more fully, but elsewhere reference is given for them to the first Sunday in Advent up to the end of the *Credo*. From that point forward nearly the whole of the rubric is taken from the Customary.

The Processional also draws its rubrics largely from the Consuetudinary, and from the additions made in the second recension as well as from the provisions common to all the texts.

But in spite of all this borrowing there remains enough of individuality both in the Custom books and in the rubrics of the Service books to make each of them worth study.

We turn now to consider the relation of the Consuetudinary to the Customary. In the first place it is observable that the triple division which is clear in the former is set aside in the latter: instead of beginning with the chapters dealing with the constitution, the document opens with three² liturgical chapters modelled on the corresponding chapters in the second division of the Consuetudinary. The nature of the chief offices is then defined in terms drawn from the opening chapters of the Consuetudinary, and then at Chapter II. we come to the explanation of this, and in fact to a chapter which explains the true nature of the Customary. It is shewn to be an adaptation of the Consuetudinary for parish churches; and this is the reason why so little is made of the chapters dealing with the constitution of the Cathedral, and the reason also why a special chapter is added "On the arrangement of the quire in conventual or parochial churches," adapted from the corresponding chapter about the Cathedral church (pp. 13, 14).

From this point onward the succeeding chapters up to chapter XXI. deal with general liturgical questions more or less corresponding with the second division of the Consuetudinary: they are in a different order, and moreover one chapter is given here³ which the Consuetudinary puts in the third division (p. 107), while on the other hand the provisions as to dress

¹ Compare ch. xxxix. (92)=Cust. 66 given in MS. C.
(p. 61 and ff.) with Missal, p. 7 and ff. ³ But only in MS. C.

² But two of these chapters are only

which the Consuetudinary puts here are found at the end of the Customary (pp. 24-7).

Besides these variations in arrangement the Customary gives in these general liturgical chapters a considerable amount of additional information. See especially pp. 17-19, 22-30, and 37.

After these general opening chapters I-XXI., which roughly correspond to the first two divisions of the Consuetudinary, the Customary also begins to give detailed directions: it does not, however, follow a chronological line as the Consuetudinary, but it deals first with double feasts, chaps. XXII.-XXVI. (pp. 111-128), then with Eastertide, chaps. XXVII.-XXXV. (pp. 155-178)¹, then with simple feasts and Sundays, octaves and ferias, chaps. XXXVI.-XLV. (pp. 180-190, and 42-57, and 193, 194, 93-99, and 197-200). This is the main section of the Customary and the arrangement which it follows is a very methodical one, though it agrees very little with the order of the Consuetudinary and consequently a good deal of rearrangement was necessary in printing the two documents in parallel columns.

Where the two documents run parallel the Customary seems to be based upon the Consuetudinary² but it is considerably fuller and longer. On the other hand it has very little about Mass or Procession, but is almost exclusively concerned with Divine Service. There are a few cases in which the Sarum Use clearly changed, and there is a distinct contradiction between the Consuetudinary representing the early use and the Customary, the later use, and that not merely, as in the instances quoted above, by way of addition but by a distinct alteration of ceremonial: but such changes do not seem to be many or important³.

The third section of the Customary consists of a number of miscellaneous chapters thrown together as it were in an appendix which varies as to its contents in the different MSS. Some of these chapters have their counterpart in the Consuetudinary:—for example, chapters XLVI. and XLVII. we have already dealt with in connexion with the question of dress: again chapter LIV. has to do with Easter week, chapter LV. with Lent processions, chapter LX. with the Lent array, chapter LXI. with the Paschal candle: but except for these four the whole collection of chapters XLVIII.-LXIV. (pp. 212-221) is independent of the Consuetudinary, though some chapters add little to what has been already laid down there.

Of the remainder, chapter LXVI. is by far the most important as it contains a long *Ordo missæ* much fuller than the directions given in the

¹ Chapter 54 (p. 166).

² It generally agrees with SBD against H, the old recension rather than the new.

³ See for examples ch. XXXIX. § 22 and

§ 32 and see p. 85, line 3, where the Missal reads *ipse diaconus* and agrees with the Customary against the Consuetudinary.

Consuetudinary (pp. 61-91, 100-105), and is, as we have seen, the direct source of the rubrics incorporated into the Ordinary and Canon in the later Sarum Missals.

By a similar process other parts of the Customary have been incorporated into the Breviary: this is simply a carrying on of what we have already seen (p. xxxix) to be the case with the Consuetudinary and the parallel parts of the Customary. Thus chapters L. LI. LIII. XLIX. LXIV. form the *Rubricæ Generales* in the Great Breviary of 1531¹. The second section and sometimes more of chapter LVII. is found in *Martiloges*. The LXVth chapter corresponds with the *Benedicciones* prefixed to the Breviary above-mentioned.

To sum up, the relation of the Customary may be defined as follows:—the later document is based upon the earlier one: it is not so comprehensive in plan, for it deals almost exclusively with Divine Service only, but it is generally fuller in detail: it proceeds upon a different arrangement and seems to have been drawn up for parish churches.

§ 6. A GENERAL DESCRIPTION OF THE SOURCES.

The sources from which the following documents are drawn are these.

The Consuetudinary, which is printed in the left hand column, represents the text of four different MSS.: two of these have already received considerable attention and two have, so far as I know, received none.

The Consuetudinary was printed first by Dr Todd in the *British Magazine* in 1846-7, from the ms. here called D. Almost simultaneously Dr Rock was at work upon a transcript of the ms. here called S, in connexion with his book *The Church of our Fathers*: the first volume of this appeared in 1849 and the third volume part 2, containing a text of the Consuetudinary, in 1853, but this had apparently been in print since 1846. These two MSS. again formed the basis of the edition of the Consuetudinary which forms the first 185 pp. of Rich Jones' *Register of S. Osmund*. (Rolls Series, vol. i. 1883.)²

The present text of the Consuetudinary is based on a ms. here called H: this is of later date than S or D and has considerable later additions incorporated into it. Further its contents are rearranged on a different principle: for both these reasons therefore it seemed desirable to take this ms. as the basis of the present text and to collate other MSS. with it.

¹ Reprinted 1882, Cambridge.

² For fuller details see below, p. lv.

The fourth ms. employed is that called **B**, which is closely allied to **S** and **D** and in most cases sides with them against **H**.

The mss. from which the text of the Customary has been taken are six in number: none of them have so far as I know received attention hitherto, and this important document is now printed for the first time.

The basis of the text is the ms. called **C** which is the fullest and one of the earliest. The mss. represented by the signs **J**, **H**, **R**, **S**, have been collated fully with it and another ms. called **A** has also been compared, though only in a more cursory way, since the text which it exhibits is so full of illiterate and unintelligent blunders, that to have given a full collation of it would only have caused confusion. The mss. vary considerably in what they contain or omit, so the text as printed represents more the resultant of the whole than the text of any one ms.: but care has been taken to distinguish what is common to all the mss. and what is peculiar to each, in all cases of any magnitude or importance.

From this brief abstract of the ms. material it will be seen that the relation of the print to the mss. is not the same in the two parallel columns. In the case of the Consuetudinary the fullest text is printed: passages which are not found in the other mss. are bracketed off: the top corner of the bracket represents **S**, the bottom corner represents **D**, the middle part represents **B**: thus the whole bracket shews that a passage is peculiar to **H** and is not in **S**, **B**, **D**, while parts of the bracket shew individual omissions in one or other ms. Other variations of text are all indicated in the footnotes.

In the case of the Customary the meaning of the bracketing is less self-evident and needs continual explanation.

The text is printed from **C**. Additions to it from other mss. are enclosed in square brackets¹ while passages which other mss. omit are enclosed in round brackets and explanatory notes are added. Further it is to be noted (i) that transposition of words is merely indicated by an * following the words, and (ii) that slight and unimportant omissions in one or more mss. are indicated by an ° following the word.

The chapters of the Customary have been arranged so as to correspond with the parallel passages in the Consuetudinary. Minor parallelisms are indicated by marginal cross-references. The proper order is given p. lxviii and in the text whenever the chapters do not follow continuously. A reference is given at the end of a chapter to the page on which the ensuing chapter will be found.

¹ It will be noticed therefore that the square brackets represent two different things in the two columns.

§ 7. THE MSS. IN DETAIL.

The following is a fuller description of the MS. materials: first for the Consuetudinary.

[S.] THE BISHOP OF SALISBURY'S MS.¹

The *Old Register of Sarum*, commonly known as 'St Osmund's Register,' was written for the most part in the former half of the thirteenth century. It is the property of the See of Salisbury, and is kept at the Diocesan Registry Office. It consists of thirteen quires of vellum of which the following is a collation

$$a b^8 c^4; d e f^8 g^{4-1}; h^8 j^4; k^{12+1} l^8 m^{2+1} n^{8-2}.$$

The quires *a b c* (f. 1—20) make a little book by themselves containing the Consuetudinary. This ends on the last leaf but one of the third quire. It is written in single columns in a neat charter hand (cir. A.D. 1220).

The scribe had his pages ruled somewhat irregularly for 32, 34, or more often 33 lines. The pages measure $10\frac{1}{2}$ in. \times $7\frac{1}{2}$ in. the writing covering, on an average, 7 in. \times $4\frac{3}{8}$ in. (exclusive of any subsequent filling of the broad margins by insertions). The titles of the chapters are rubricated, and initials left vacant for illumination. The blank space at the end was soon filled with six or seven letters or charters, three of which have an old numbering (j-iiij) in the margin.

The quires *d e* (f. 21—36) form a cartulary commencing with St Osmund's foundation Charter; one scribe fills one quire and the first page of the next gathering, after which several others continue his work. There is no rubrication here.

The quire *f* (f. 37—44) contains Inventories of Dean W. de Wanda's visitations of the prebends of Sunning and Heytesbury, &c. The majority of these are rubricated.

The quire *g* (f. 45—47) has lost its third leaf: the first two are covered with entries in *double columns* in small handwriting (pp. 317—332 in the 'Rolls' edition). The fourth leaf (f. 44) has five documents relating to 'Brykelesworth' in long lines of minute writing, together with the lists of early bishops, &c., 'in cronicis que sunt apud Cirencestriam.'

The quire *h* (f. 48—55) contains Transcripta Cartarum. Though the same scribe writes (part) on both of the leaves on the open page of the centre of this gathering, it is I think remarkable that only the later leaves, or some of them, *h*⁵ *h*⁶, have *rubricated* titles added in the margin. The scribe just mentioned left *h*^{6b}—*h*^{8b} vacant, and various hands have helped to fill them.

¹ This description of the MS. is due to the Rev. Christopher Wordsworth.

Those on k^{7b} k^{8a} k^{8b} take up the plan of double columns (pp. 108—110 = Rolls S. i. pp. 365—374, li. 3).

The quire j (f. 56—59), now a 4-leaf gathering, opens with 'Statutum de custodia sigillorum' A.D. 1214 (Rolls S. i. p. 374), and ends with two documents relating to the 'Ordinatio' of the Chantry of Dean Rob. Hertford at the altar of St Andrew in 1256.

The quire j evidently has lost one or more leaves from its centre. A leaf which at an early date was removed hence and misplaced¹ between k^3 and k^4 was unmistakably written to follow on here before j^3 . I notice further that an early memorandum at the foot of the first page in the volume (not noticed by Rich Jones) informs the reader that, "Inuenies composiciones vicariarum de ble[buri, ault]oñ britfo[rd] et ydemestoñ in medio .ix. quatern[ionis istius] libri." Hence I infer that probably two other leaves, say j^4 , j^5 , and at all events the other half of j^3 (say j^6) containing documents relating to the said vicarages, have been removed², and that consequently j , the ninth 'quaternion,' was originally an 8-leaf gathering.

The quires k , l , m (f. 60—83) together contain the history of the removal of the church from Old Sarum to Salisbury, and other matters concerning the diocese from 1225 to 1230. Four of the documents are in the form of slips or original letters attached in their chronological context. Two of these relate to the canonization of St Osmund (Rolls S. ii. pp. 84—86, li. 11); and the others to the King's claim to appoint Ranulph Briton to a prebend in Dec. 1228 (Rolls S. ii. p. 97 and 96).

The quire n (f. 84—89) now consists of six leaves, but it is evident that at least two from the centre have been lost. The former half of the gathering contains inventories of vestments and ornaments A.D. 1214—1222 at Old Sarum, and in store for the altars in the new Lady Chapel at Salisbury (All Saints or 'Salve,' St Peter's and St Stephen's), and in the south aisle (St Nicholas' and St Mary Magdalene's). The other mentioned in the register is the altar of B. Thomas the Martyr, who had been canonized in 1173. This was, I believe, in the furthest end of the great N.W. transept, and here the manuscript has lost two (or more) leaves. The other altars in the last-named transept at a somewhat later date were S. Edmundi Confessoris, and the 'Altare Reliquiarum' dedicated in honour of St John

¹ It may be asked, Why has not this been replaced in quire j (the ninth 'gathering') in re-binding the ms.? The answer must be, Because it was placed in its present position at an early period of the history of the register, and by cancelling at p. 115, and marginal addition at the head of p. 127, this position was in a manner justified and perpetuated.

² I find that as a matter of fact the leaf which contains the documents relating to Blewbury, Aulton Pancras, Britford and Idmeston, appears on what long since has been numbered as pp. 131—2 (Rolls ii. pp. 31—34), and, until the Cambridge binder recently re-sewed the book, made an abnormally thick (12-leaf) gathering of quire k .

Baptist. Though Abp Edmund (of Abingdon, Salisbury, and Canterbury) was canonized immediately upon his decease in 1246, that did not occur till more than twenty or thirty years after the manuscript was written. Nor in all probability was there any altar of St Osmund even at Salisbury in 1222, for his canonization was deferred till 1456. But it seems to me highly probable that the altars in the N.E. transept (St Martin's and St Katharine's) had some record of their ornaments in the lost pages. For St Martin's is mentioned incidentally in another inventory of the same year, 1222, a few pages earlier in the register (f. 85^b=Rolls S. ii. p. 134), as well as in the Consuetudinary itself (*ibid.* i. pp. 12, 128, 134)¹. And the altars in the great S.W. transept may have been of early dedication (St Michael's, St Laurence's, and St Margaret's). The remaining half at the end of quire *n* contains supplementary letters belonging to the Chapter, 17 Dec. 1228—18 Sept. 1229, the last being received at Salisbury from Canterbury on the 27th. The last page of the book has a later transcript from an early 15th cent. Chapter Register. The little memorandum which precedes this (Rolls Series ii. p. 157) has its true intention concealed through the fact that Canon Jones, or his archetype, has not noticed its three concluding words: It says that "the Statute '*De custodia sigillorum*' (A.D. 1214) is entered on the first leaf of the ninth quire of this volume" (our sig. *j*), which is quite true of the book as it is now rebound; "and likewise on the first leaf of the third quire" (*not* of this same register, as Rich Jones would lead us to infer, but) "*libri veteris putrefacti*."

It will be remembered that the preservation of the *Institutio* of St Osmund is due to its having been transcribed early in the 14th century into the space left on lf. 24=p. 47 at bottom, and 48 at top, of the Old Register 'from a trumpery little old Gospel book.' "*Hoc inuenies scriptum in quodam textu paruo & ueteri . pauperis pretii*" is the note at the foot of f. 24^a.²

The old parchment binding when spread out thus proved to be too large to be bound up with the register. It should therefore be bound separately; and with it an old list of documents which was used as a padding for the old limp binding³.

¹ In this edition, pp. 6, 141, 153.

² Rich Jones prints this note (Rolls Series, 'Register of St Osmund,' i. 215) as if it came a page later, 24^b.

³ I understand from Mr F. Jenkinson, who has taken some pains to decipher the writing on the padding of the old cover, and who will, I hope, ere long, print an account of what he has discovered, that the

list is the index or table of contents to what is known as a "formularly." If the Registrar at Salisbury in the thirteenth or any subsequent century, required, *e.g.*, to warn a dignitary who was neglecting his duty of residence, or to write a form of collation to a benefice, or a licence to hear confessions, or any such formal instrument or letter, he needed only to refer to this index, which

The contents of the Salisbury "Osmund" or Old Register may be thus briefly indicated :

Pages of the MS.		Rolls Series edition, 1883-4
1-37	The " <i>Consuetudinarium</i> " of Ri. Poore, cir. 1210.	i. pp. 1-184
38-40	Charters relating to Okeburn, Wantage, Hungerford, Odiham, Bricelesworth, Shipton, Horton and Pottern, A.D. 1130, 1208, 1254.	i. 189-92; 196-7
39	The Holy War, A.D. 1226.	i. 192
41	" <i>Carta Osmundi</i> " de Fundatione, A.D. 1091.	i. 198
42-46	Charters given or confirmed by Royal Personages (K. Hen. I.—K. John).	i. 200-212
47-48	" <i>Institutio Osmundi</i> ": ' <i>Hee sunt dignitates.</i> '	i. 212-215
48	Tithes of Childewik, in Mere, A.D. 1098.	i. 216
48-53	Charters &c. by Bishops of Sarum and Winton, A.D. 1140-1216.	i. 216-224
53-59	Charters &c. by Abbats, Deans, Priors and others, A.D. 1150-1225.	i. 225-237
60-72	Charters by Kings (to Hen. III.) and Bishops &c. (additional). Prebends.	
	The Communa &c. 1115-1250.	i. 238-271
73-88	Visitation of Prebends by Dean W. de Wanda (Sunning, Mere, Heytesbury, Hull, Swallowcleve, Godalming) A.D. 1220-6, with Inventories, and charters cir. 1185 &c., inspected there in the autumn of 1220, 1222, 1224, 1226.	i. 275-314
89-93	Grants &c. confirmed by Dean and Chapter, double columns 1223, 1226-8, 1295.	i. 317-334
94	Early chronology of Wessex Episcopate.	i. 335-336
95-102	Transcript of 20 charters relating to Heytesbury &c. 1125-1222. Mainly confirmed by Pope Alexander, cir. 1165-70	i. 337-352
102	Bp Giles de Bridport on Visitation, 1262.	i. 353-354
103-105	Mere and Wokingham, 1190-1219.	i. 354-359
106	Innocent III. and K. John on Free Election, 1214.	i. 360
107-110	Privileges of Abingdon &c. Popes, Legates and Abbats. Teynton, &c. 1219-25; these are written partly in double columns.	i. 362-374

enabled him to turn with ease to the proper page and find what he required among the forms registered in his Complete Ecclesiastical Business Letter Writer and Secretary's

Assistant, culled and compiled from precedents transcribed into Episcopal Registers or docketed among the slips of parchment filed somewhere in his office.

111-113	Nova Constitutio de Custodia Sigillorum, de Residentia, de Habitu et Honestate Clericorum, Super Conditione Vicariorum, et de Visitatione Prebendarum, 1214.	i. 374-380
113-117	Charters of Teynton and other prebends, 1108-1227. Letters, 1219-31	i. 381-390
118	Chantry of dean Ro. de Hertford, at St Andrew's altar, 1256.	i. 390-393
119-124	Narrative of removal from Old Sarum, and other matters concerning the Chapter, 1218-1220.	ii. 2-17
125-127	De residentia. De Prebend. exempt. De potationibus, 1222-1224. An incontinent vicar, 1231.	ii. 18-24
129-132	Endowments, property, St Nicholas' Hospital, &c. (double cols.) 1218, 1223-7, 1260, 1282.	ii. 24-36
133-166	Narrative concerning the new cathedral church at Salisbury, from Michaelmas 1225 to 1230. Letters. Taxation. Application for Osmund's canonization, 1228. Election of Bp Robert Bingham.	ii. 37-120
164	Boundaries of Savernak Forest, 1277.	ii. 121-123
167-172	Inventory of Ornaments provided for Altars at Salisbury, 1214-22.	ii. 127-141
(173-176)	Two leaves lost.)	
177-182	Fourteen letters, relating to the Chapter, mostly written by the Pope and his Chaplains, 17 Dec. 1228 to 18 Sept. 1229.	ii. 143-156
182	Certificate from Dean and Chapter to Bp Hallam, cir. 1410 (citing cap. x. of the Consuetudinary).	ii. 157-158

(At the end is bound a membrane relating to inquisition held at Sunning as to land in Wokingham claimed by Radulphus Ruff's, cir. 1220.)

The subsequent history of this text is as follows:

1. In 1816 Mr Hatcher drew Bp J. Fisher's attention to this ms. of the Consuetudinary, and his successor Bp T. Burgess (1825-37) had a transcript made at his own expense (£120). It was written in three months by W. T. Alchin, of Southampton, and after the bishop's death in 1837 was presented by his widow to the Dean and Chapter of Salisbury. Dr Rock says that it is in the 'library' (which is above the cloisters); but it is, now at least, preserved in the Muniment-Room of the Chapter (above the Canons' vestry) at Salisbury.

2. When the foundations of Old Sarum were discovered, about 1834, Bp Burgess requested H. Hatcher, the topographer (who already had made extracts from it), to collate Alchin's ms., no. 1, with the original register.

Mr Hatcher took the opportunity to make a complete transcript for himself. I do not know what became of this after his death in 1846.

3. In answer to an enquiry from Dr Daniel Rock, 'Canon of the English Chapter,' Mr Hatcher employed his son, W. H. Hatcher, to make a fresh transcript from no. 2. This was borrowed and returned by Dr Rock about 1845.

4. Dr Rock himself made a transcript from Mr W. H. Hatcher's copy, no. 3. This, no doubt, he sent to Mr C. Dolman, the printer of his *Church of our Fathers*, about 1845¹. Unfortunately Rock corrupted the text so as to bring it into harmony with the Lichfield readings of the 16th century.

5. In 1853 the *Consuetudinarium* of Bp Poore (as altered by Dr Rock) was printed under the title of *De Officiis Ecclesiasticis Tractatus* as a supplement to the fourth tome of Rock's *Church of our Fathers*, vol. III. part ii. pp. 1-74, second notation.

6. In 1883 the Rev. W. H. Rich Jones edited the first part of *Vetus Registrum Sarisberiense*, alias dictum *Registrum S. Osmundi Episcopi*, under the direction of the Master of the Rolls. Pages 2-184 (even numbers) are occupied with a text of the *Consuetudinary*. This was based upon no. 5 (Dr Rock's interpolated edition), with only occasional reference to the Burgess transcript, no. 2, and very little regard to the original.

[D.] THE DUBLIN MS.

The second important MS. of the *Consuetudinary* is Add. MS. 710 of the University of Cambridge, commonly known as the Dublin Troper, and here denoted by the letter D.

It was among the books bought by the University from the library of Dr J. H. Todd, Fellow of Trinity College, Dublin, who died in 1869. Some five-and-twenty years earlier it was bought in London for a trifling sum by Dr Mant, Bishop of Down, Connor and Dromore, and by him lent, and afterwards presented, to Dr Todd, who made it known and published considerable portions of it, including the *Consuetudinary*, in

¹ The text of the '*Consuetudinarium*' did not appear until the last portion of the *Church of our Fathers* came out in 1853. It was however in print when vol. I. came

out (1849), and Dr Rock says that Mr Hatcher saw the text in print. His death took place 17 Dec. 1846.

The British Magazine between 1845 and 1847¹. Apparently these publications and even the very existence of the Dublin MS. were unknown to Dr Rock in 1849-53 when he printed the Consuetudinary from the Sarum source.

Dr Todd supposed, from the coat of arms stamped on the binding, that at a previous period the MS. was in the possession of the Dowdall family, possibly of Abp. Dowdall of Armagh, c. 1543-1552. Of its earlier history nothing is known, but it clearly was written for S. Patrick's, Dublin, which was remodelled on Sarum lines under Abp. Henry de London c. 1220.

The contents may be thus described :

University Library Cambridge Add. MS. 710 DUBLIN TROPER.

A volume of 146 ff. of vellum mainly of the end of the XIIIth century or beginning of the XIVth.

Collation. ii | ii α^{12} β^{16} | i a-h¹² | $A^4 B^3 C^4 D^4$ i.

Four leaves are missing, viz. f. 33 (α 2) and ff. 97, 98 (f. 6, 7), and f. 138 (D 1.)

Three hands may be distinguished in the body of the book.

1. A hand of the early years of the XIVth century wrote quires α and β containing the Consuetudinary in double columns of 32 lines.

2. A slightly earlier hand wrote quire a and the work was carried on by

3. A hand of the XIVth century which wrote quires b-h.

The rest of the book is in various later hands.

I. f. 1. A mutilated fly-leaf contains the greater part of three *Glorias* in a hand of the XIVth century: the first two have musical notes and the first has a farsing which begins *Pater ingenite*.

f. 2. *Ordo ad faciendum fratres et sorores secundum ordinem sancti Augustini* in a small XIVth century hand: and a form certifying admission into fraternity.

f. 2^v. A letter of J. de S. Paul, Abp. of Dublin, to the Prior and Canons of Christ Church as to the order to be observed in processions (1352).

¹ Dr Todd's contributions to the *British Magazine* in 1846-47 will be found in vol. xxx. pp. 509-518; 652-9 (the text of the Consuetudinary begins at p. 513). Vol. xxxi. 22-33; 161-7; 260-7; 404-411. Vol. xxxii. 48-54. Previously he had printed the *Ordo ad faciendum Decanum* &c.

and *Ordo Recipiendi Archiepiscopum* &c. in vol. xxvii. 155-8; 257-8. He at first named the MS. "The Ancient Antiphony of St Patrick's Cathedral, Dublin"; but he subsequently told his readers that this title was unsatisfactory. *Brit. Mag.* xxxii. p. 48.

For the two latter documents see *British Magazine*, xxx. 511: for the former see xxvii. 155.

II. f. 3. THE SARUM CONSUECUDINARY. At the end is written on f. 29 in Irish characters 'fferoldus Bertenath.'

f. 29^v. *Ordo ad faciendum Decanum in aliqua matrice ecclesia, cum fuerit a fratribus suis canonicè electus*, in an early xivth century hand: followed by *Forma iuramenti cuiuslibet canonici*, written for Dublin. (*Brit. Mag.* xxvii. 154.)

The form by which Lionel Duke of Clarence and Lord Lieutenant 1361-7 was admitted to fraternity has been added on the lower margin of f. 29^v in a contemporary hand. (*Brit. Mag.* xxxii. 48.)

f. 30^v. The Sarum Statute *Super condicione vicariorum* (1214), see *Reg. Osm.* i. 378. (*Brit. Mag.* xxxii. 49.)

f. 31. Directions for hearing confessions. *Confessio debet esse previsa...* written on a loose single leaf.

III. THE DUBLIN TROPER¹, containing:—

(a) f. 32. The Ordinary of the Mass (*Kyrie* and *Gloria* only, some farsed).

(b) f. 41. The Sequences; Temporale and Sanctorale united, and followed by Commune Sanctorum.

With the full Mass Music of Corpus Christi inserted at f. 71, and a Sequence of S. Patrick appended (*Letabundus*) f. 101^v.

(c) f. 102. The Ordinary of the Mass (*Sanctus* and *Agnus*), with Table indicating the proper occasions on which to use the farsed Kyries.

(d) f. 105^v. A Collection of Sequences of the B.V.M. See Misset and Weale, *Analecta Liturgica*, II. 79 and ff.

IV. Later additions:—

(a) f. 128. Four farsed Kyries.

(b) f. 130. *Angelus ad virginem*, set for three voices.

See *Early English Harmony*, ed. Wooldridge. pll. XLVI, XLVII.

(c) f. 132. Dublin oaths with copies of the offices on f. 2, and ff. 29, 30, together with *Processiones veneracionis causa* &c.

See *Brit. Mag.* xxvii. 257.

¹ See my edition of *The Winchester Troper* (Henry Bradshaw Society, VIII.) mentioned above was too indecipherable to be given there with the rest.
pp. Xxe Statu 141. The trope on f. 1

[B.] THE BODLEIAN MS.

Bodl. 443 (2384) is a composite ms. of 154 ff. of vellum (263 × 172 mm.), written in various hands and containing various theological treatises, including a *Liber penitentialis*, *Scintille Scripturarum*, *Gemma anime*, a number of Homilies of S. Gregory and others, and finally:—

f. 138. The Sarum Consuetudinary, beginning at Chapter XII, in a hand of the early part of the xivth century. Appended to it are some additional chapters:

1. *Hec sunt festa duplicia in Ecclesia Sarum.*

This is Chapter XXI. of the Consuetudinary almost verbatim.

2. *Hec sunt festa in quibus invitatorium a tribus cantatur.*

Compare-Customary, Chapter XXI.

3. *Quando chorus regi debet.*

Compare Consuetudinary, Chapter xx;

and after these follow some miscellaneous additions.

[H.] THE HARLEIAN MS.

British Museum ms. Harl. 1001 is a Sarum Ordinal of the early part of the xivth century, consisting of 164 ff. vellum (217 × 146 mm.): it seems to have been in use at Risby, near Bury S. Edmunds, in Suffolk.

f. 162. *Iste liber constat ecclesie de Rysbey in comitatu de Suffolke. Ordinele.* Also the name Thomas Storgan.

f. 162^v. *Johannes Hatche de Rysby.*

The component parts are as follows:

I. Breviary Ordinal. f. 1. *Temporale.* f. 55 (h. 1) *Sanctorale.* f. 78^v *Commune Sanctorum* and *Services of the Dead.*

II. Missal Ordinal. f. 84^v *Holy Water Service* and *Temporale.* f. 101^v *Sanctorale.* f. 112^v *Commune Sanctorum* and *Votive Masses.*

III. Consuetudinary, f. 117 (q. 1), followed by supplementary additions to the Ordinal at f. 156.

Appended to the Ordinal on f. 115 are some additional chapters analogous to the supplementary chapters in B: and in the original hand.

1. Chapter xx. of the Consuetudinary.

2. An Ordo for the Breviary Services on festivals with triple invitatory.

3. List of Festivals with triple invitatory.

Compare, Chapter cv.

4. List of Festivals with double invitatory.

Compare Chapter cii.

5. Chapter xviii. of the Consuetudinary.

6. Chapter 64 of the Customary.

The text is an early text of the Ordinal and the margins are often covered with later additions.

The collation is i. a-f⁸ g⁶ | h-o⁸ p⁶ | q-x⁸.

The two last blank ff. (x 7 and 8) are gone and replaced by fly-leaves.

NOTE UPON TWO PRINTED EDITIONS OF THE SARUM MANUSCRIPT OF THE THIRTEENTH CENTURY CONSUEUDINARY¹.

In 1849 Dr Daniel Rock issued two volumes of his highly interesting *Church of our Fathers*. In the first of these he spoke with enthusiasm of the *Consuetudinary of Sarum*, the existence of which had but recently been brought to his notice; and of which a transcript was lent him by Mr H. Hatcher, the historian of Salisbury². This copy was made (for Dr Rock's convenience) by Mr W. H. Hatcher from the transcript which his father himself had made some years before, in 1833, from the 'Osmund Register' itself, as a commission from Bp T. Burgess.

Dr Rock promised his readers a printed text of the Consuetudinary from the Sarum ms. (which he rightly divined to belong to the thirteenth century) as the crowning feature of his work, which ultimately reached four tomes.

Knowing that the series of *Lichfield Statutes* in Dugdale's *Monasticon* contains several sections bearing a close affinity to parallel chapters of the Sarum Consuetudinary, and that among them the *Lichfield Statutes of Hugh de Nonant* (A.D. 1188-98; in Dugd. *Monast.* vi. pp. 1255-7), which contain matter corresponding with nine of the earliest chapters of the Sarum collection, were intermediate in point of date between the time of St Osmund himself and the period of the Sarum ms. of Bp Ric. Poore's time, and perceiving moreover that other *Lichfield Statutes*, viz. those of Hugh Patshull (A.D. 1239-41; Dugd. *Mon.* vi. pp. 1257-60), which recite portions of twelve other Sarum chapters, were not much later than the time when the church at Salisbury was built and the Sarum register compiled, Rock conceived the idea that wherever the *Lichfield text* (which, by the way, Dugdale or his editors printed from a ms. of Cardinal Wolsey's time)³ differed in a few words from the Salisbury ms., the *Lichfield*

¹ This Note is due to the Rev. Christopher Wordsworth.

² See above, p. xlix.

³ The Statutes had also been printed

by Wilkins (*Conc.* i. 496, &c.) from a xivth century ms. at the British Museum, Vitellius A. x.

text in those passages represented St Osmund's own composition, and that the XIIIth century ms. at Salisbury only gave the same after it had been modified by a XIIIth century successor of the Saint.

Under this impression Dr Rock decided, somewhat rashly, to incorporate what he *supposed* to be the earlier readings from the *Monasticon* into Mr W. H. Hatcher's Salisbury transcript, and he promised (*Church of our Fathers*, i. p. 8) to mark such variations for the reader when he should come to print the text.

If he had done what he intended to do, no great harm would have resulted. Dr Rock's volumes are an ecclesiological treat: but the concluding portions of his work, the index, which is altogether inadequate, and in some respects also the text of the Consuetudinary, show some signs of hurried execution. Unfortunately Dr Rock omitted to redeem his promise: and when the last portion of the *Church of our Fathers* came out, with a preface dated from Buckland (in the Vale of White Horse, Berkshire) 21 April, 1852, and with a text of the Consuetudinary, a considerable number of Lichfield readings, and some among them late readings, had been adopted and inserted as if they formed part of the Sarum text, without any bracket, obelus, or other note to warn the reader that he has anything before him but the exact reading of the 'Osmund' or 'Old Register' at Salisbury¹.

That Dr Rock's assumption as to the value of Dugdale's Lichfield text, as a representative of early readings, was not entirely a sound one,

¹ I find that Dr Rock included several words and phrases derived only from a late copy of Hugh de Nonant's recension of chapters I.-III. v. IV. (sic), VI.-IX. of the Consuetudinary besides a few other Lichfield readings from Hugh Patshull's Statute of A.D. 1240, adopted in the text of chapters XIII.-XV., cf. XVI., XVII.-XXII., XXIV., XXXI. (29), XXXII. (30) of the Consuetudinary, with which some pages of the Lichfield Statutes, in a general way, correspond.

Hence we find in printed texts of the Consuetudinary as edited by Rock (and Rich Jones) these interpolations, or corrupt readings (*quoad Sarum*);—In cap. II. 'Decani officium est quod...quod debeat... cum consensu capituli.' In cap. III. 'vel per se...iniungere cantores lectores,' three lines where the Sarum ms. has the single word 'cantores.' *Monasticon*, by the way, prints 'lectores,' which Rock corrects. And

the concluding line 'et inobedientes...coercere' hails from Staffordshire. In cap. XVI. 'Tractus' is the Sarum word, not 'Responsoria' (also 'offerenda,' not 'offertorium'). In cap. XVII. an omission in 'semper (hic uel) hii'; while 'stare debent' is foisted in, out of regard to Lichfield. In cap. XX. Rock has once unnecessarily inserted 'apostolorum' before 'Petri et Pauli' on the like authority. The true readings 'administrare,' 'in superaltari,' 'observatur,' and 'ad minus,' where he (and usually his followers) has printed 'subministrare,' 'insuper altari,' 'observetur,' and 'administrare' in cap. V. And 'obsequendi...servitio' for 'obsecrandi...sacrificio' in cap. XI. 'Antiphonam super memorias' for 'Magnificat,' 'intonare' for 'intimare' twice, 'deinde' for 'dictum,' and some other slips in cap. XXIII., 'nisi' for 'pueri' in cap. XXIV., &c., &c., were due perhaps to the transcript sent by Mr Hatcher, which I have not seen.

the publication of an earlier text of the Lichfield Statutes of Hugh de Nonant¹, discovered at Lincoln since the *Church of our Fathers* was published, will convince the reader. He will find that in certain instances the Lichfield text of the xivth century comes nearer to the Sarum text of the xiiith than it does to the only Lichfield text which Dr Rock had chanced to know.

He took some care to revise his printed text, and having received some corrections from Mr H. Hatcher, who made a fresh revision of his own transcript by the original ms. at Salisbury, he printed these as *corrigenda* on p. 111 (latest numeration) in the fourth part or volume of his work.

It was an unfortunate thing that although the issue of Dr Rock's volumes extended over the years 1849-52, he had no knowledge of what Dr J. H. Todd had already done in Dublin in 1845-7. Indeed he did not know even of the existence of such a thing as a second *complete* medieval copy of the Sarum *Consuetudinarium*, though the text had been for a year or two in print in an Anglican magazine.

When Canon Rich Jones undertook to re-edit the Sarum ms. for the Master of the Rolls, in the former of the two volumes of the 'Osmund Register' which appeared in 1883-4, he did his work in an unsatisfactory way. Though he had access to the early xiiith century manuscript at Salisbury, he contented himself with casual references to it. He made free use of Mr H. Hatcher's copy made for Bp Burgess in 1833, and of Dr Rock's interpolated text derived therefrom, and he corrected only a small percentage of its inaccuracies. He knew of the existence of Dr Todd's early thirteenth century Dublin manuscript, and was aware that it was in the University Library at Cambridge, but neither he, nor anyone on his behalf, ever applied to Henry Bradshaw for the key which unlocked the press where it was kept. Yet Canon Jones professed to give various readings from it, and he asserted that it had been carefully collated, though he does not inform us *by whom* (Rolls S., i. p. xix.). I am inclined to think that Canon Jones obtained such knowledge as he had of the Dublin ms. from Dr Todd's articles in the *British Magazine*, vols. xxx. xxxi. (he says nothing of any notice of the ms. in vols. xxvii., xxxii.). It is certainly evident that he transferred many of Dr Todd's notes to his own pages without acknowledgement, sometimes adopting them *verbatim*, sometimes paraphrasing them sentence by sentence.

It is a more serious matter to those who wish to make use of his work, that Mr Jones has now and then observed that Dr Rock's text does not

¹ The Lichfield Statutes of Hugh de Nonant from John de Schalby's ms. at Lincoln are printed among *Lincoln Cathedral Statutes*, ed. Camb. 1897, II. pp. 11-25.

tally exactly with Dr Todd's. Instead of looking to Rock's own preface to ascertain the reason for this discrepancy, and without even referring to the manuscript which he professed to edit at Salisbury, to see whether its text was truly represented in the *Church of our Fathers*, the editor of the 'Osmund Register' rushed blindly at the conclusion that the differing phrases must be the specific readings of his archetype in the registry at Salisbury, and that only the Dublin ms. had any different text; whereas, as a matter of fact, in nine cases out of ten the readings in question are Lichfield readings which Dugdale found in a manuscript written only a century before his time, and these, as we have seen, Rock interpolated in the Hatcher-Burgess transcript on an undue opinion of their antiquity.

Some of these variants can now be proved to be later than 1400; and not one of the others would have any right to a place in a text of the Old Register of Salisbury as it stood in the *thirteenth* century, even on the assumption that in any instance Dr Rock's conjecture that they belonged to an eleventh century text could be established.

In any case, Mr Jones's oft-recurring note "*D.* omits the words within brackets" is entirely misleading, even where it is true: for it implies, not only that he had verified the reading of the Dublin manuscript (which he had not done), but also that the 'Osmund Register' contains the words so distinguished, when in the majority of instances it has nothing of the kind.

The MSS. which contain the Customary are the following, four Ordinals, one Martiloge and one separate MS.

[C.] THE CORPUS MS.

The Corpus Christi College Oxford MS. 44 is a Sarum Ordinal of the end of the xivth century, consisting of ff. 212 vellum (286 × 199 mm.).

f. 1. Ordinal of Breviary Services.

f. 124^v. do. Holy Water Service and Mass.

f. 166. do. Manual Offices.

f. 172. Customary.

f. 194. Tonal.

Collation a-k¹² l⁸ m-t¹²;

but f. 7 (a 7) and f. 137 (m 9) are almost completely torn out.

[S.] THE SARUM MS.

The Sarum Cathedral MS. 175 is a Sarum Ordinal of the end of the xivth century, consisting of 216 ff. vellum (184 × 140 mm.).

It comes from the Cathedral itself. The obit of Bp Mitford May 3, 1407, is inserted in a later hand.

- f. 2. Calendar. July and August are wanting.
- f. 7. Breviary Ordinal, Temporale.
- f. 74^v. Customary.
- f. 92^v. Breviary Ordinal, Sanctorale. f. 126^v. Commune.
- f. 131^v. Services of the Dead and Directory of music to the hymns of the Little Hours and *Benedicamus*.
- f. 136. Missal Ordinal, Holy Water Service and Temporale.
- f. 162. Ordo misse.
- f. 173^v. Sanctorale. f. 186^v. Commune and Votive Masses.
- f. 189. Ordinal of the Manual and some Processions.
- f. 195^v. Directory of music with Tonal.

Collation a⁸ | a-z⁸ A⁸ B¹² C⁸ D¹⁰.

The following are missing, a 2, 6; a 4, 5; o 8, and p 1; q 7, 8 and r 1; x 2, 3; B 1; C 8; D 7, 8, 9.

[H.] THE HARLEIAN MS.

British Museum MS. Harl. 2911 is a Sarum Ordinal of the xvth century, consisting of 174 ff. vellum (290 × 189 mm.).

- f. 1. Breviary Ordinal, Temporale. f. 66^v. Sanctorale.
- f. 96^v. Commune, and Services of the Dead.
- f. 104^v. Directory of music to *Benedicamus* and hymns.
- f. 107. Missal Ordinal, Temporale. f. 135. Sanctorale.
- f. 147. Commune. f. 148. Ordo misse.
- f. 157. Votive Masses.
- f. 160. Ordinal of the Manual and some Processions.
- f. 169. Customary, incomplete.

Collation a-n⁸ o¹⁴ p-x⁸.

f. 133 should follow f. 104, and f. 134 should follow f. 116: they are the outside leaves of quire o.

[A.] THE ARUNDEL MS.

British Museum MS. Arundel 130 is a Sarum Ordinal of the xvth century, consisting of 118 ff. vellum (300 × 195 mm.).

- f. 1. Breviary Ordinal, Temporale. f. 42^v. Sanctorale.
- f. 56. Commune and Services of the Dead.
- f. 59^v. Customary.
- f. 65^v. Missal Ordinal, Holy Water Service and Temporale.

- f. 80. Sanctoriale. f. 86^v. Commune and Votive Masses.
- f. 89. Ordinal of the Manual and some Processions.
- f. 93. Directory of music of the Ordinary and Ordo Misse.
- f. 100. Metrologus liber de plana musica.
- f. 103. Tonal.
- f. 110^v. Musical directory of *Benedicamus*, hymns, &c.

Collation. a-o⁸ p⁴ q⁴.

The following leaves are missing: j⁶ after f. 6, q and q 3 after f. 117.

The ms. is very incorrectly written though with more of style and ornament than is usual in Ordinals. It has at the beginning a coat of arms ascribed to Henry Percy, Earl of Northumberland, c. 1460.

[R.] THE RAWLINSON MS.

Bodleian ms. Rawlinson A. 371 (15450) is a Sarum Martiloge of the xvth century, followed at f. 80 by an incomplete copy of the Customary, beginning at chapter 12 and ending in the middle of chapter 59. It consists of 94 ff. vellum.

Collation ii. a-h⁸ | A⁸ B⁸.

c³, H 8, and B 8 are missing.

[J.] THE JONES MS.

Bodleian ms. Jones 59 (8967) of the xvth century consists of 63 ff. vellum (115 × 87 mm.), and contains an incomplete text of the Customary.

Collation iii. a⁸ b⁸ c¹⁰ d-g⁸. ii.

Two leaves are inserted after c⁶ as part of the original quire.

[LIBER ET ORDO DE PERSONIS ETC IN ECCLESIA SARUM.]¹

	PAGE
Prefacio	I
I. (1) De Personis in Ecclesia Sarum constitutis	1
II. (2) De officiis singularum personarum Sarum ecclesie	2
III. (3) De officio cantoris	3
IV. (4) De officio cancellarii	3
V. (5) De officio thesaurarii	4
VI. (6) De officiis archidiaconorum	7
VII. (7) De officio subdecani	7
VIII. (8) De officio succentoris	8
IX. (9) De dignitate personarum et canonicorum in ecclesia Saresberiensis	8
X. (10) De residencia personarum et canonicorum et aliis consue- tudinibus Ecclesie Sarum	10
XI. (11) De pena delinquentium	12
XII. (12) De stallis personarum in choro ecclesie Sarum	13
XIII. (13) De ingressu et egressu clericorum	14
XIV. (14) Quando chorum intrare licet ad singulas horas	15
XV. (15) De transitu clericorum ab una parte chori in oppositam	16
XVI. (16) De statione in choro facienda in singulis horis	16
XVII. (17) De conuersione chori ad altare facienda	19
XVIII. (18) De prostratione in choro facienda	22
XIX. (19) De habitu chori per totum annum	24
XX. (20) Quando chorus regitur	27
XXI. (21) Que sunt festa duplicia et que simplicia	29
XXII. (22) De alternacione chori	33
XXIII. (23) De officio rectorum chori ecclesie Sarum	35
XXIV. (24) Quod quilibet clericus sub capa utatur superpelliceo	40
XXV. (31) De tabule dispositione dominicalis	41
XXVI. (32) De tabula in dominica palmarum	41

¹ This is the order of H, the text which is here printed, with cross-references to the arrangement in SBD.

XXVII.	(25)	De modo exequendi officium in primis uesperis prime dominice aduentus domini	42
XXVIII.	(26)	De chori thurificatione	44
XXIX.	(27)	De modo exequendi officium completorii	46
XXX.	(28)	De modo exequendi officium matutinarum prime dominice aduentus	47
XXXI.	(29)	Episcopus statim dicat <i>Confiteor</i> in choro	50
XXXII.	(30)	De ordinatione clericorum in capitulo	51
XXXIII.	(67)	De modo benedicendi salem et aquam dominica prima aduentus domini et aliis dominicis per annum	52
XXXIV.	(68)	De aspersione aque benedictæ	53
XXXV.	(49)	De modo exequendi officium terciæ hore prime dominice aduentus domini	54
XXXVI.	(50)	Adaptacio seruicii prime dominice aduentus et aliarum dominicarum per annum	55
XXXVII.	(69)	De ordine processionis dominica prima in aduentu	58
XXXVIII.	(70)	Adaptacio processionis huius dominice et in ceteris dominicis cum earum excepcionibus	59
XXXIX.	(92)	De modo exequendi officium dominica prima in aduentu ad missam et de officiis singulorum ministrorum	61
XL.	(93)	Adaptacio seruicii dominice prime aduentus et aliarum dominicarum ; cum suis excepcionibus	91
XLI.	(33)	De tabula feriali	93
XLII.	(34)	Adaptacio ad tabulam feralem de collacione	95
XLIII.	(51)	De modo exequendi officium matutinum secunde ferie aduentus domini	95
XLIV.	(52)	Adaptacio eiusdem ferie et in aliis feriis per annum	98
XLV.	(94)	De modo exequendi officium misse in secunda feria aduentus domini	100
XLVI.	(95)	Adaptacio huius ferie de officio misse et in aliis feriis per annum	103
XLVII.	(35)	De tabula domini nostri Iesu Christi	105
XLVIII.	(36)	De tabula communi	107
XLIX.	(37)	Adaptacio natalis domini et aliorum festorum duplicium	110
L.	(38)	De tabula in die omnium sanctorum	110
LI.	(53)	Modus seruicii in die natalis domini	111
LII.	(54)	De chori thurificatione et altarium ecclesie ad primas uesperas diei natalis domini, et aliis festis duplicibus, quibus ad primas uesperas antiphona super <i>Magnificat</i> tota cantetur antequam psalmus intonetur	113
LIII.	(55)	Adaptacio eiusdem festi et in aliis festis duplicibus nouem leccionum	124
LIV.	(56)	De minoribus festis duplicibus	125
LV.	(96)	De modo exequendi officium prime misse in die natalis domini	128

LVI.	(97)	De modo exequendi officium secunde misse eadem die	130
LVII.	(71)	Modus processionis in die natalis domini ante magnam missam	131
LVIII.	(72)	Adaptacio eiusdem processionis et in aliis festis duplicibus nouem leccionum	131
LIX.	(98)	Modo exequendi officium tercię misse in die natalis domini	132
LX.	(99)	Adaptacio seruicii diei natalis domini et in aliis festis duplicibus per annum	133
LXI.	(48)	De tabula festorum simplicium nouem leccionum .	136
LXII.	(65)	De modo exequendi officium matutinarum in simplicibus festis nouem leccionum	136
LXIII.	(76)	De modo processionis in capite ieiunii ad ianuas ecclesie	138
LXIV.	(101)	Quando cooperiende sunt ymages per ecclesiam in quadragesima	138
LXV.	(77)	De processione in feriis per quadragesimam . .	141
LXVI.	(47)	De tabula trium noctium ante pascha . . .	142
LXVII.	(102)	De accensione candelarum in die cene ad matutinas .	142
LXVIII.	(78)	De processione in cena domini	143
LXIX.		De ornamento ecclesie et altarum in vigilia pasche	144
LXX.	(80 & 58)	Eodem die processio ad fontes	149
LXXI.	(81)	De processione ante matutinas in die pasche . .	153
LXXII.	(39)	De tabula commune diei pasche	154
LXXIII.	(40 A)	Adaptacio eiusdem tabule	155
LXXIV.	(58 A)	De modo exequendi officium matutinarum diei pasche	155
LXXV.	(73)	Ordinacio processionis in die pasche ante missam .	156
LXXVI.	(58 B)	De modo exequendi officium uesterarum in eadem die pasche	156
LXXVII.	(82)	De processione diei pasche ad fontes ad uesteras .	157
LXXVIII.	(58 C, 83 & 58 D)	De modo exequendi officium matutinarum in secunda feria ebdomade pasche	159
LXXIX.	(59)	De modo exequendi officium seruicii in terciā et quarta feria ebdomade pasche	161
LXXX.		De modo exequendi seruicium alicuius sancti infra ebdomadā pasche	162
LXXXI.		De comunione et oblacione laicorum in die pasche	162
LXXXII.	(40 B)	De tabula octabarum pasche	162
LXXXIII.	(60 A)	De modo exequendi officium uesterarum in primis uesteris octauarum pasche	163
LXXXIV.	(84 & 60 B)	De processione eadem die ad crucem . . .	163
LXXXV.	(60 C)	De modo exequendi officium matutinarum dominica in albis	164
LXXXVI.	(61 A)	Adaptacio aliorum festorum duplicium paschalis temporis	165

LXXXVII.	(61 B)	De modo exequendi officium uesperarum et matutinarum quinta sexta feria et sabbato ebdomade pasche et pentecostes	166
LXXXVIII.	(41)	De tabula dominicali a pascha usque ad pentecosten	167
LXXXIX.		De modo exequendi officium misse in dominicis diebus paschalis temporis usque ad ascensionem domini	168
XC.		De modo exequendi officium misse in festis simplicibus quando chorus regitur paschalis temporis	169
XCI.	(43)	De tabula feriali post octauas pasche	170
XCII.		De modo exequendi officium uesperarum et matutinarum et misse in festis trium leccionum sine regimine chori paschalis temporis	171
XCIII.	(85)	De processione in letania maiore	172
XCIV.	(42 A)	De tabule dispositione in inuencione sancte crucis	173
XCV.	(86 A)	De processione in secunda feria rogacionum	173
XCVI.	(86 B)	De processione in tertia feria rogacionum	174
XCVII.	(87)	De processione in uigilia ascensionis	174
XCVIII.	(62 A)	De modo exequendi officium seruicii ad uesperas et ad matutinas in die ascensionis	174
XCIX.	(74)	De processione in die ascensionis domini	175
C.	(88)	De processione in uigilia pentecostes ad fontes	176
CI.	(62 B)	De modo exequendi officium seruicii ad uesperas et ad matutinas in die pentecostes	176
CII.	(75 & 62 C)	De processione eodem die ante missam circa ecclesiam	176
CIII.	(42 B)	De tabula singularum feriarum ebdomade pentecostes	177
CIV.	(89)	De processione sabbatis ad uesperas per estatem	178
CV.	(44 A)	De tabula festorum, in quibus inuitatorium a tribus canitur	180
CVI.	(44 B)	Quando inuitatorium a tribus canitur	180
CVII.	(63)	De modo exequendi officium seruicii ad uesperas et ad matutinas quando inuitatorium a tribus canitur	182
CVIII.	(64)	Adaptacio huius diei et in aliis festis quando inuitatorium est triplex	189
CIX.	(45)	De tabula in die Marcii† et aliorum festorum paschalis temporis	191
CX.	(46)	De tabula infra octauas, et in dominicis diebus infra octauas, et in ipsis octabis qui scribuntur in tabula propalabo†	192
CXI.	(65 B)	De modo exequendi officium seruicii ad primas uesperas et ad matutinas in festis trium leccionum sine regimine chori et in quibusdam locis in commemoracionibus beate Marie uirginis	195
CXII.	(66)	De festis trium leccionum sine regimine chori in quibus inuitatorium a duobus cantetur per annum	197

	PAGE
CXIII. (100) De modo exequendi officium misse in festis trium lectionum sine regimine chori	200
CXIV. (103) De modo conficiendi crisma in cena domini	201
CXV. (90) De modo et causa uenerationis et processionis	205
CXVI. (91) De processione ad hominem mortuum suscipiendum	206
CXVII. (104) De modo exequendi officium in exequiis mortuorum	207
CXVIII. De modo exequendi officium misse in ecclesia Sarum pro corpore presenti uel in tringentialibus uel in anniuersariis	212
CXIX. De ordine antiphonarum qui dicuntur ad memorias sanctorum a secundis uesperis diei natalis domini usque ad uigiliam epiphanie	223
CXX. De uersiculis dicendis ad predictas memorias tam ad uesperas quam ad matutinas	229
CXXI. De uersiculis dicendis per estatem ad uesperas et ad matutinas a <i>Deus omnium</i> usque ad aduentum domini ad memorias de cruce et de sancta Maria et de omnibus sanctis in festis trium lectionum et in octauis sine regimine chori et in profestis diebus	231
CXXII. [De benedictionibus]	232
CXXIII. [Cantus communes]	251

[CAPITA CONSUETUDINARII ECCLESIE CATHEDRALIS SARUM.]¹

[DE PERSONIS.]

		PAGE
I	1 De personis in ecclesia Sarum constitutis	1
II	2 De officio singularum personarum	2
III	3 [De officio Cantoris]	3
IV	4 [De officio Cancellarij]	3
V	5 [De officio Thesaurarij]	4
VI	6 [De officiis Archidiaconorum]	7
VII	7 [De officio Subdecani]	7
VIII	8 [De officio Succentoris]	8
IX	9 De dignitatibus personarum et canonicorum ecclesie Saresbiri- ensis	8
X	10 De residencia personarum et canonicorum et alijs consuetu- dinibus ecclesie Sarum	10
XI	11 De pena delinquentium	12

[DE CONSVETVDINE CHORI:]

XII	12 De chori ordinatione	13
XIII	13 De ingressu clericorum in chorum et egressu	14
XIV	14 Quando chorum intrare licet ad singulas horas	15
XV	15 De transitu clericorum ab una parte chori in oppositam	16
XVI	16 De stacione in choro facienda in singulis horis	16
XVII	17 De conuersione chori ad altare facienda	19
XVIII	18 De prostratione in choro facienda	22
XIX	19 De habitu chori per totum annum	24
XX	20 Quando chorus regi debet	27
XXI	21 Que festa sunt duplicia et que simplicia	29
XXII	22 De alternacione chori	33
XXIII	23 De officio rectorum chori	35
XXIV	24 Quod quilibet clericus sub cappa utatur superpelliceo	40

¹ This is the order of SBD with cross-references to H: it is the arrangement in the editions of Rock and Rich Jones, but not that which is followed here. The headings are from S.

[DE OFFICIO DIUINO IN HORIS CANONICIS:]

		PAGE
25	De modo exequendi officium in primis uesperis in prima dominica aduentus (XXVII)	42
26	De chori thurificatione (XXVIII)	44
27	De completorio sequente (XXIX)	46
28	De matutinis eiusdem dominice (XXX)	47
29	Que persona dicit <i>Confiteor</i> (XXXI)	50
30	De ordinacione clericorum in capitulo (XXXII)	51
31	De tabule dominicalis disposicione (XXV)	41
32	De tabula in Dominica Palmarum (XXVI)	41
33	De tabula feriali (XLI)	93
34	Adieccio ad tabulam ferialem de collacione (XLII)	95
35	De tabula Natalis Domini (XLVII)	105
36	De tabula communi (XLVIII)	107
37	Adaptacio tabule Natalis in alijs festis duplicibus (XLIX)	110
38	De tabula in die Omnium Sanctorum (L)	110
39	De tabula diei Pasche (LXXII)	154
40	De aptacione eiusdem tabule (LXXIII & LXXXII)	155, 162
41	De tabula dominicali a Pascha usque ad Pentecosten (LXXXVIII)	167
42	De tabule disposicione in Inuencione Sancte Crucis (XCIV, CIII) ¹	173, 177
43	De feriali tabula post Octavas Pasche (XCI)	170
44	De tabula sancti Thome Apostoli et aliorum festorum in quibus Inuitatorium a tribus cantatur (CV, CVI)	180
45	De tabula sancti Marci et parium festorum in Paschali tempore (CIX)	191
46	De tabula infra octavas, et in dominicis infra octavas, et in ipsis octavis	192
47	De tabula in tribus noctibus ante Pascha (LXVI)	142
48	De tabula simplicium festorum nouem lectionum (LXI)	136
49	De modo exequendi horas diei in prima dominica Aduentus Domini (XXXV)	54
50	Adaptacio seruicij diei Dominice prime in Aduentu in alijs dominicis per annum (XXXVI)	55
51	De modo exequendi officium feriale in secunda feria Aduentus (XLIII)	95
52	Adaptacio eiusdem in alijs ferijs per annum (XLIV)	98
53	Modus exequendi officium in die Natalis Domini (LI)	111
54	De modo thurificandi altare (LII)	113
55	Adaptacio eiusdem festi in alijs festis duplicibus (LIII)	124
56	De minoribus festis duplicibus (LIV)	125

¹ 42B in BD has heading.

		PAGE
57	De modo exequendi ad uesteras in uigilia Pasche (LXXXIII)	152
58	De die Pasche (LXXIV, LXXVI, LXXVIII, i, ii, v) ¹	155, 156, 159
59	De tertia et quarta feria Pasche (LXXIX)	161
60	De octavis Pasche (LXXXIII, LXXXIV, iii, LXXXV)	163, 164
61	Adaptacio in alijs festis duplicibus in paschali tempore (LXXXVI, LXXXVII)	165
62	De modo exequendi officium in Ascensione Domini (xcviii, ci, cii, ii)	174, 176, 177
63	De modo exequendi officium in festo sancti Thome Apostoli (cvii)	182
64	Adaptacio eiusdem in alijs festis quando Inuitatorium est duplex† (cviii)	189
65	De modo exequendi officium in simplicibus festis nouem leccionum (LXII & CXI)	136, 195
66	In quibus festis trium leccionum Inuitatorium a duobus cantatur (cxii)	197

[DE PROCESSIONIBVS:]

67	De modo benedicendi aquam dominica in Aduentu et in alijs dominicis (xxxvi)	52
68	De aspersione aque (xxxiv)	53
69	De ordine processionis eadem Dominica (xxxvii)	58
70	Adaptatio processionis huius Dominice in ceteris dominicis, cum earum excep- cionibus (xxxviii)	59
71	Modus processionis in die Natalis Domini (lvii) ²	131
72	Adaptacio eiusdem in alijs festis duplicibus nouem leccionum (lviii)	131
73	Ordinacio processionis diei Pasche (lxxiii)	156
74	Die Ascensionis (xcix)	175
75	In die Pentecostes (cii, i)	176
76	In capite Jeiunii (lxiii)	138
77	De processionibus ferialibus per Quadragesi- mam (lxv)	141
78	De processione in Cena Domini (lxviii)	143
79	Processio in uigilia Pasche ad ignem bene- dicendum (lxix)	145
80	Eadem die processio ad fontes (lxx, i, ii)	149
81	Processio ante matutinas die Pasche (lxxi)	153
82	Processio que eadem die ad uesperas fit ad fontes (lxxvii)	157
83	De processionibus per ebdomadam pasche faciendis ad matutinas et ad uesperas (lxxviii, iii, iv)	160
84	Processio que fit in Sabbato, quod dicitur in albis, ante crucem (lxxxiv, i, ii)	163

¹ 58A has heading in BD.² B omits 71 all except title, and the title of 72.

		PAGE
85	Processio que fit in letania maiore	(XCIII) . 172
86	Processiones que fiunt Rogacionibus et in vigilia Ascensionis	(XCV, XCVI) . 173
87	In vigilia ascensionis	(XCVII) . 174
88	In vigilia Pentecostes	(C) . 176
89	In sabbatis in estate ad vespervas ante crucem	(CIV) . 178
90	Processiones que fiunt ueneracionis causa	(CXV) . 205
91	Processio ad hominem mortuum suscipien- dum	(CXVI) . 206

[DE MISSA:]

92	De modo exequendi officium Dominica prima in Adventu ad missam et de officiis singulorum ministrorum	(XXXIX) . 61
93	Adaptacio servicii Dominice prime in Ad- ventu in aliis Dominicis, cum suis excepcionibus	(XL) . 91
94	De modo exequendi officium feria secunda in Adventu	(XLV) . 100
95	Adaptacio officij misse huius ferie in aliis feriis per annum	(XLVI) . 103
96	De modo exequendi officium prime misse in die Natalis Domini	(LV) . 128
97	Modus exequendi officium secunde misse eadem die	(LVI) . 130
98	De officio tercię misse eadem die	(LIX) . 132
99	Adaptacio servicii huius diei in aliis festis omnibus cum regimine chori	(LX) . 133
100	De modo exequendi officium misse in festis trium lectionum	(CXIII) . 200

[DE QVIBVSDAM CERIMONIIS:]

101	Quando cooperiende sunt imagines in ec- clesiis	(LXIV) . 138
102	De accensione candelarum in Cena Domini ad matutinas	(LXVII) . 142
103	De modo conficiendi crisma eodem die	(CXIV) . 201

[DE OFFICIO MORTVORVM:]

104	De modo [exequendi] officium in uigiliis mortuorum	(CXVII) . 207
-----	---	---------------

CUSTUMARIUM SECUNDUM USUM SARUM¹.

	PAGE
1 De ordinacione chori Sarum	XII (12) . 13
2 De ingressu clericorum in choro et eorum egressu ²	XIII (13) . 14
3 De transitu clericorum ab una parte chori in oppositam ²	XV (15) . 16
4 De officiis personarum : in primis de officio decani	II (2) . 2
5 De officio cantoris	III (3) . 3
6 De officio cancellarii	IV (4) . 3
7 De officio thesaurarii	V (5) . 4
8 De officio archidiaconi	VI (6) . 7
9 De officio subdecani	VII (7) . 7
10 De officio succentoris	VIII (8) . 8
11 De ordinacione chori in ecclesiis conuentualibus uel parochialibus . . . . .	. 14
12 De statione facienda in choro per singulas horas secundum usum Sarum ecclesie	XVI (16) . 16
13 De conuersione chori ad altare per singulas horas	XVII (17) . 19
14 De prostratione facienda in choro per singulas horas	XVIII (18) . 22
15 De alternacione chori per septimanas	XXII (22) . 33
16 Tabula communis de missis ²	XLVIII (36) . 107
17 De officio rectorum chori ad uesperas et ad matutinas et ad omnes alias horas et ad missam in festis simplicibus	XXIII (23) . 35
18 Item de officiis rectorum chori in festis duplicibus	
19 Diuisio festorum duplicium in ecclesia Sarum	XXI (21) . 29
20 Hec sunt festa cum regimine chori secundum usum Sarum ecclesie	XX (20) . 27
21 Hec sunt festa et octaue in quibus inuitatorium a tribus cantatur . . . . .	. 28

¹ This is the order of chapters in the Customary (but see p. lxxi) with cross-references to the Consuetudinary. It is not the order followed in printing the text.

² In C only.

		PAGE
22	De modo exequendi officium in festis maioribus duplicibus nouem leccionum .	LI (53) . 111
23	De modo turificandi altare}	
24	De chori thurificacione }	LII (54) . 113
25	De modo exequendi officium in festis minoribus duplicibus nouem leccionum .	
26	De modo exequendi officium in festis inferioribus duplicibus nouem leccionum .	LIV (56) . 125
27	De modo exequendi officium in die pasche ad matutinas et ad alias horas et ad secundas uesperas	LXXIV (58A) . 155
28	De modo exequendi officium in feria secunda ebdomade pasche	LXXVIII (58, 83) . 159
29	De tertia et quarta feria ebdomade pasche .	LXXIX (59) . 161
30	De modo exequendi officium in octauis pasche	LXXXIII (60A) . 163
31	Adaptacio eiusdem seruicii in aliis festis duplicibus in paschali tempore . .	LXXXVI (61A) . 165
32	De modo exequendi officium in ascensione domini	XCVIII (62A) . 174
33	De modo exequendi officium in die pentecostes	CI (62B) . 176
34	De modo exequendi officium in secunda et tertia et quarta feria ebdomade pasche .	CII (75, 62C) . 177
35	De modo exequendi officium in quinta et sexta feria et sabbato ebdomade pasche et pentecostes ¹	CIII (42B) . 177
36	De modo exequendi officium in festis et octauis nouem leccionum quando inuitatorium a tribus cantatur	CVI, CVII (44B, 63) . 180
37	De modo thurificandi altare in omnibus simplicibus festis et in dominicis et in octauis et infra, in quibus chorus regitur, et in commemoracionibus beate marie per totum annum	183
38	De chori thurificacione	CVII (63) . 184
39	Adaptacio eiusdem seruicii in aliis festis et octauis trium leccionum quando inuitatorium est triplex, scilicet in paschali tempore	CVIII (64) . 189
40	De modo exequendi officium in festis simplicibus nouem leccionum et in diebus dominicis	XXVII (25) } to XXX (28) } XXXV (49) } XXXVI (50) }
41	De dominicis paschalis temporis	42-57

¹ In § only.

		PAGE
42	De modo exequendi officium infra octauas cum regimine chori et in singulis commemoracionibus beate marie extra tempus pasche	193
43	De modo exequendi officium in festis simplicibus cum regimine chori in tempore paschali et in singulis commemoracionibus beate marie eiusdem temporis	194
44	De modo exequendi officium in ferialibus diebus et in festis trium leccionum sine regimine chori	XLI (33) } XLIII (51) } XLIV (52) }
		93-99
45	Hec sunt festa et octaue in quibus inuitatorium duplex habetur	CXII (66) . 197
46	De habitu clericorum in choro Sarum per totum annum	XIX (19) . 24
47	De diuersis coloribus indumentorum	
48	De inuitatoriis incipiendis . . . . .	. 212
49	De leccionibus legendis in capis sericis . . . . .	. 213
50	In quibus dominicis ultimum responsorium duplex a duobus ad matutinas cantabitur . . . . .	. 213
51	In quibus festis ultimum responsorium a duobus cantabitur ad matutinas . . . . .	. 214
52 ¹	Ordo ad collacionem faciendam . . . . .	. 214
53	In quibus festis simplicibus et dominicis responsorium ad primas uesperas a duobus de superiore gradu cantabitur . . . . .	. 216
54	De modo exequendi officium in quinta sexta feria et sabbato ebdomade pasche et pentecostes	LXXXVII (61B) . 166
55	In qua hora procedat processio in letaniis dicendis	LXV (77) . 142
56	Regula de termino quattuor temporum . . . . .	. 216
57	De modo legendi leccionem de martilogio in anno bisextili scilicet in festo sancti mathie apostoli et in precedente die . . . . .	. 217
58	De cruce lignea quadragesime . . . . .	. 219
59	Quando amoueri debent sepulcrum et magnus cereus paschalis . . . . .	. 220
60	Quando cooperiende sunt ymagines per ecclesias et de uelo quadragesimali	LXIV (101) . 138
61	De pulsacione campanarum ad completorium et ad nonam et ad collacionem per totum annum . . . . .	. 220
62	De accensione cerei paschalis	LXIX (79) . 147

¹ Only in H and partly in S.

63	In quibus festis matutine dicuntur hora uesperarum . . . . .		. 221
64	In quibus festis nouem leccionum non legetur exposicio euangelii ad matutinas . . .		. 221
65	De benedictionibus dicendis per totum annum	CXXII	. 232
66	[Ordo misse]	XXXIX (92)	61, 100
67	[Memorie sanctorum] ¹	CXIX	. 223
68	De modo terminandi oraciones generaliter per totum annum quandocunque dicende sunt ¹. . . . .		. 240
69	Gracie dicende diuersis temporibus anni se- cundum antiquum usum ecclesie et episco- porum Sarum ². . . . .		. 242
70	[De duplici festo] ³ . . . . .		. 248
71	Hec sunt festa in quibus ad secundas ues- peras nulla fiet memoria de festis trium leccionum in crastino contingentibus ³ .		. 251

The MSS. vary considerably as to the order in which they place the final chapters: the order given above is that of **C**.

S has 51, 53, 55-61, 64, 65, 67, 69, 62, 63, 68.

R has 51, 50, 53-56, 58-61, 64, 62, 63, 70, 71, 65.

A has 51, 53-61, 64, 65, 67, 62, 63, 68.

The other two MSS. **J**, **H** do not contain the closing chapters.

¹ In **SA** only.

² In **CS** only.

³ In **R** only.

CORRIGENDA.

p. 31, col. 1, l. 19, *for* quandocunque *read* quacunque.

p. 47, col. 2, l. 6, *for* oppositio *read* opposito.

p. 78, col. 2, l. 25, *for* *suspice* *read* *suscipe*.

p. 89, col. 2, l. 27, *for* 43 *read* 42.

pp. 89-91. The § 44 was printed to follow § 35 and precede § 43 under the false impression that **C** (the primary basis of the text) did not contain §§ 36-43. Subsequently the missing §§ (except § 42) were found to be there, but placed, as in **A**, as an appendix after § 44: but by this time sheet 12 had been printed off.

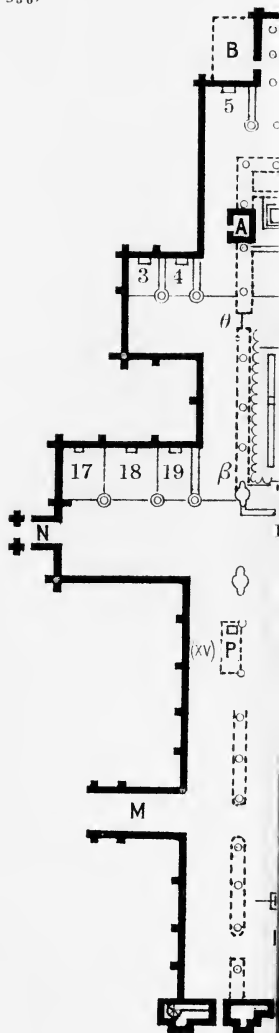
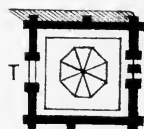
Consequently it is to be noted (1) that note *d* on p. 89 is to be corrected by note *a* on p. 100. (2) That the text of § 43 is that of **S** and **A**, and that **C** varies in some points from it: only two are worth notice, namely (*a*) that it reads in line 31 of p. 90 statim incipiantur preces cum prostracione ex parte chori, and omits the bracketed words following; (*b*) that it adds at the end of the § Post hec incipiat sacerdos *Pax domini*: cetera ut supra.

p. 93 at bottom, *read* de festo trium leccionum.

p. 100, col. 1, heading, *for* 92 *read* 94.

p. 179, l. 12 from bottom, *for* *Descende* *read* *Descendi*.

- α Tomb of Bp. Simon of Ghent (! March 31, 1315).
 β Tomb of Bp. Roger de Mortival (! March 14, 133 $\frac{9}{10}$).
 γ Pulpitum.
 δ Gradus chori.
 ϵ Gradus presbyterii.
 ζ Sedes episcopi.
 η Ostium presbyterii australe.
 θ " " boreale.
 κ Crux.
 λ Cimiterium canonicorum.
 μ Gradus inter formulas?



- Removed in 1784. {

 A Bp. Edmund Audley's Chapel of the Assumption, founded in 1520.

 B Robert lord Hungerford's Chantry of our Lord and B. Mary, 1471.

 C Bp. Ric. Beauchamp's Chantry, 1481.

 D Site of Bp. Blith's tomb † 1499.

 E The Porch of S. Stephen.

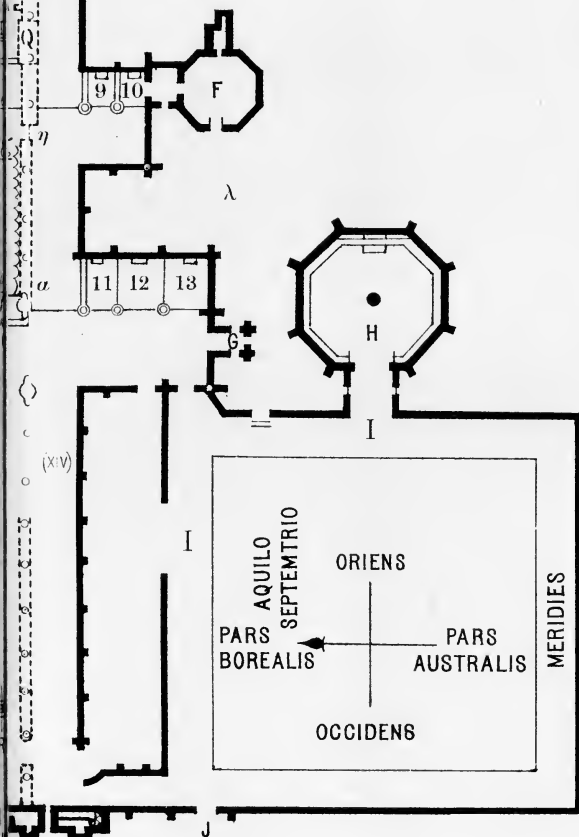
 F The Sacristy (*Vestibulum*).

 G Porch, Ostium australe.

 H The Chapter House.

 I Claustrum.

- | | | |
|-------|--|---------------------------------|
| 1 | Altare autenticum, magnum, principale. | |
| (II) | [S. Osmundi (1456).] | 3 S. Martini. |
| 4 | S. Katerine. | 5 Apostolorum (S. Petri). |
| 6 | Salve, Omnium Sanctorum (Trinitatis). | |
| (VII) | [Omnium Sanctorum, c. 1460.] | |
| 8 | S. Stephani. | 9 S. Marie Magdalene. |
| 11 | [S. Margarete. | 12 S. Laurencii. |
| (XIV) | [S. Andree. | (XV) S. Dionysii.] |
| 16 | Parochiale? (S. Crucis). | 17 S. Thome Cantuar. |
| 18 | S. Edmundi Conf. | 19 S. Joannis B. (Reliquiarum). |
| | | 10 S. Nicolai. |
| | | 13 S. Michaelis.] |



- J Porta Canonicorum.
K Ostium Occidentale. The Blue Porch.
M The Beautiful Gate. (Speciosa.) (1443.)
N Ostium parvum boreale. (1473.) S. Thomas' Porch.
P Walter lord Hungerford's Chantry 'grates,' Chapel of the Annunciation, 1449.
Q Modern site of "P" removed in 1778.
R The Font.
S The Cross.
T The Belfry, taken down in 1751-92.
V S. Thomas of Canterbury Crosse (1474).

SARUM CUSTOMS

[HIC INCIPIT LIBER ET ORDO DE
PERSONIS ET DE DIGNITATIBUS
CONSUEUDINIBUS ET OFFICIIS
SINGULARUM PERSONARUM IN
ECCLESIA SARUM.]¹

INCIPIT CUSTUMARIUM SECUNDUM
USUM SARUM^a.

Personas et earum officia², Dignitates et consuetudines, quibus ecclesia Saresbiriensis ordinatur et regitur, iuxta institutionem felicitis memorie Osmundi, eiusdem 'ecclesie' fundatoris episcopi³ que³, presens tractatus explanat.

I. (I) DE PERSONIS IN ECCLESIA SARUM CONSTITUTIS.

I-3. see p. 13.

Quatuor itaque sunt persone principales in ecclesia Sarum [constitute, uidelicet], Decanus, Cantor, Cancellarius, Thesaurarius. Et quatuor archidiaconi, uidelicet archidiaconus Dorcestrie⁴ et Berchisyrie⁵ et duo Wilcestrie⁶: preterea subdecanus 'et' succentor.

¹ S has no heading, D is illegible, B does not begin till chap. 12.

² D adds et.

³ D has et episcopi.

⁴ S Dorsete, D Dorset'.

⁵ S Berchesirie, D Berkes'.

⁶ S Wiltesirie, D Wiltesir'.

^a from S only.

II. (2) DE OFFICIIS [SINGULARUM] PERSONARUM [SARUM ECCLESIE].

Decani officium est cum¹ omnibus canonicis et uicariis in² anime³ regimine et morum correccione⁴ premineat.

Causas⁵ ad capitulum spectantes audire et iudicio capituli terminare. Excessus clericorum corrigere et delinquentium personas iuxta delicti quantitatem et personarum qualitatem digna animaduersione punire.

Preterea canonici ab episcopo⁶ institutionem, a decano uero possessionem de prebendis accipiunt.

2. Decani est eciam canonicis⁷ institutis communam ecclesie suo iure conferre, et eis stallum in choro et locum in capitulo assignare : uicarias uacantes ad presentationem canonicorum presencium, uel iusta uel⁸ probabili causa [uel] de licencia decani et capituli ob quamcumque causam absencium, de clericis ydoneis ordinare. Uerum si, ultra mare absente canonico quacunque de causa, uicaria aliqua uacauerit, decanus eam sua auctoritate citra assensum illius⁹ canonici, cui uoluerit clerico ydoneo potest conferre. Preterea nullus clericorum de superiore gradu uel de secunda forma in choro admittitur nisi auctoritate decani.

4. DE OFFICIIS^a PERSONARUM : IN PRIMIS DE OFFICIO DECANI.

Decani officium est^{*} in omnibus canonicis et uicariis in animarum regimine^b et morum correccione premunire.

¹ D ut.

² S omits, having a hole in the vellum.

³ SD animarum.

⁴ The substance of this passage is taken from the Institution charter of S. Osmund. Other passages in this type in subsequent chapters are quotations more or less word for word from the same document. See *Register*, p. 212 (Rolls Series).

⁵ SD add omnes.

⁶ D transposes.

⁷ SD add iam.

⁸ S et.

⁹ SD ipsius.

^a S officio personarum : primo.

^b J regere.

3. Preterea omni duplici festo, absente episcopo, et in prima dominica aduentus [domini] et in capite ieiunii¹ et in dominica palmarum et in tribus diebus ante pascha et in uigilia pentecostes et in anniuersariis episcoporum et decanorum [Sarum] ecclesie diuinum exequi¹ tenetur officium [et celebrare].

Preterea [in] omni duplici festo [per annum] absente episcopo et in prima^o dominica aduentus domini et^o in^o dominica^o palmarum et in quarta feria in capite ieiunii et in tribus proximis diebus ante pascha et in uigilia pentecostes et in anniuersariis episcoporum et decanorum eiusdem ecclesie, diuinum^o tenetur exequi officium.

III. (3) 'DE OFFICIO CANTORIS.'

1. Cantoris officium est chororum in cantuum eleuacione et depressione regere. Cantores et ministros altaris in tabula ordinare. Ad illum eciam pertinet puerorum instructio et disciplina et eorundem in choro admissio et ordinacio.

2. Preterea in maioribus festis duplicibus tenetur interesse regimini chori [tantum] ad missam cum ceteris rectoribus chori. Preterea in omni duplici festo rectoribus^{2†} chori de cantibus iniungendis et incipiendis instruere³ tenetur. Preterea omnes cantus ab episcopo incipiendos ipsi episcopo in propria persona tenetur iniungere.

5. DE OFFICIO CANTORIS.

1. Cantoris officium est chorum in cantuum eleuacione et depressione regere: cantores et ministros altaris^a et etiam tabulam^a ordinare: ad illum eciam pertinent^b puerorum instructio^c et disciplina [et eorum admissio^x in choro et ordinacio]^d.

2. Preterea in festis^x maioribus duplicibus tenetur interesse regimini chori ad missam tantum cum ceteris rectoribus chori. ^ePreterea in omni duplici festo rectores chori^e de cantibus^f iniungendis et^o incipiendis tenetur instruere. Preterea omnes cantus ab episcopo incipiendos [ipsi episcopo in propria persona tenetur iniungere]^g.

IV. (4) 'DE OFFICIO CANCELLARII.'

Cancellarii officium est scholis regendis et libris corrigendis curam impendere⁴: Lecciones auscultare et terminare: Sigillum ecclesie custodire: Litteras et cartas componere et

6. DE OFFICIO CANCELLARII.

Cancellarii officium est^h scholis regendis et libris corrigendis curam impendere: lecciones auscultare et terminare: sigillum ecclesie custodire: litteras et cartas componere, literas^o in capitulo legendas legere:

¹ SD transpose.

² SD rectores.

³ SD transpose.

⁴ These latter functions are in the Institution Charter assigned to the Archiscola.

^a—^a HJAS in tabula.

^c H instructionem.

^e—^e A omits.

^g from HJAS.

^b HS pertinet.

^d from HJAS.

^f C cantantibus.

^h JS add in.

litteras in capitulo legendas legere :
Rectores†¹ in tabula notare :
 Omnes eciam lecciones ad missam
 que in tabula non scribantur² tene-
 tur iniungere.

lectores in tabula notare : omnes
 eciam lecciones ad missam que in
 tabula non scribuntur tenetur iniun-
 gere.

v. (5) 「DE OFFICIO THESAURARII」

1. **Thesaurarii** officium est
 ornamenta et thesauros ecclesie
 obseruare³. **Luminaria** 「ecclesie」
administrare uidelicet⁴, dominica⁵
 prima in aduentu 「domini」 quatuor
 cereos ad utrasque uesperas et ad
 matutinas, 「et」 ad missam, duos⁶
 scilicet in superaltari et alios duos
 in gradu coram altari : Et ita obser-
 uetur⁷ in dominica palmarum. In
 aliis autem dominicis omnibus per
 annum et quandocunque regitur⁸
 chorus et Inuitatorium a duobus
 dicitur, tantum duos debet 「cereos」
 ad minus, 「ad utrasque uesperas et
 ad matutinas et ad missam」. In
 dominicis tamen diebus⁸ ad mis-
 sam quatuor 「cereos」. In die
 natalis domini ad utrasque ues-
 peras et ad missam octo debet⁶
 cereos administrare unumquemque
 「cereum」 unius libre ad minus, circa
 altare, et duos 「cereos」 coram
 ymagine beate 「uirginis」 marie : ad
 matutinas totidem. Et preterea
 sex 「alios」 in eminencia coram
 reliquiis et crucifixo et ymaginibus
 ibi constitutis. Et in corona ante
 altare⁹ sex¹⁰, unumquemque dimidie
 libre ad minus, et sex¹⁰ super murum
 post pulpitum lectionum.

7. DE OFFICIO THESAURARII.

Thesaurarii officium est orna-
 menta et thesauros^a ecclesie conser-
 uare, luminaria administrare.

¹ SD lectores.

³ SD conseruare.

⁵ D subministrare scilicet in dominica.

⁶ SD transpose.

⁷ SD simile obseruatur.

⁹ SD gradum chori.

² SD scribuntur.

⁴ S scilicet.

⁸ D omnibus.

¹⁰ SD quinque.

^a H thesaurum, A ornamenta ecclesie et the-
 saur'.

Simile seruetur¹ in omnibus festis
duplicibus que habent processionem,
[uidelicet—

(p. 24)

Die natalis domini,
Die epiphanie,
Purificacio beate Marie uirginis,
Die pasche,
Dominica in albis,
Die ascensionis domini,
Die penthecostes,
Festo sancte trinitatis,
Assumpcione et
Natiuitate beate uirginis Marie,
Festo reliquiarum
et omnium sanctorum,
Dedicacio ecclesie,
Et festo cuiuslibet ecclesie uel ca-
pelle ;
Et in festo sancti Stephani
et sancti Johannis
et sanctorum Innocencium
et sancti Thome martyris in
natali tempore ;
Die circumcisionis,
Natiuitate sancti Johannis baptiste,
Passione apostolorum petri et pauli,
Translacione sancti thome martyris,
Festo sancti michaelis,
Inuencione sancte crucis ;

quandocunque festa eorum in do-
minica euenerint, processionem
habeant².

[Thesaurarii item officium est³ a
pentecoste² usque ad natiuitatem
beate Marie et in ipso festo natiui-
tatis, septem cereos³ candelabro
eneo⁴ administrare⁵. In aliis uero
duplicibus festis minoribus, quatuor

¹ SD obseruatur.

² SD add, tamen.

⁴ S erueo, D aureo.

³ SD cerei.

⁵ SD imponuntur.

circa altare et duos coram ymagine beate uirginis ad utrasque uesperas et ad missam : [Preterea] ad matutinas tres in corona et tres post pulpitem.

Quandocunque dicitur¹ Inuitatorium a tribus, et quinta et sexta feria et sabbato ebdomade pasche et pentecostes, idem exigitur officium² in luminaribus quod in prima³ dominica aduentus. In cena domini sicut in diebus dominicis ad missam. In die parasceues ad missam duos cereos debet [ponere et in omni festo trium leccionum quando Inuitatorium est duplex]. Omni feria per annum unum⁴ tantum ad matutinas scilicet ad gradum chori ; Ad missam uero duos⁵. In uigilia⁶ pasche et pentecostes, [tot] ad missam, quot⁷ in maioribus¹ festis duplicibus.

Preterea in die parasceues post repositum corpus domini⁸ in sepulcro, duo cerei dimidie libre ad minus in⁹ thesauraria tota die ante sepulchrum ardebunt. In nocte sequente et exinde usque ad processionem, que fit in die pasche ante matutinas, unus illorum tantum, magnum eciam cereum paschalem.

Preterea unum mortarium tenetur thesaurarius administrare singulis noctibus per annum coram altari sancti martini. Et alium¹⁰ ante ianuas ostii chori occidentalis dum matutinarum completur¹¹ officium.

¹ SD transpose.

³ S adds die.

⁴ D puts unum after chori.

⁶ D adds uero.

⁸ SD dominicum.

¹⁰ SD aliud.

² SD seruicium.

⁵ SD ad 1 cereos.

⁷ S quot.

⁹ SD de.

¹¹ SD expletur.

2. Sacristis¹ quoque suis expensis² tenetur thesaurarius³ exhibere, Campanas regere⁴, suspensas in statu congruo conseruare, et earum usibus necessaria prouidere: Ornamenta⁵ ecclesie suis expensis reficere: Panem uinum aquam et candelas singulis altaribus ecclesie, excepto parochiali, administrare: Incensum, carbones⁶, stramen, iuncum et nattas per totum annum⁷ comparare; uidelicet⁸ in ascensione domini et pentecoste, In natiuitate⁹ sancti Johannis baptiste, In Assumpcione et Natiuitate beate Marie [uirginis, Juncum]: ¹⁰In festo omnium sanctorum [et] in natale domini [et] in purificatione beate uirginis¹¹ [et] in pascha [stramen]; In festo omnium sanctorum nattas¹².

2. ^aSacristas quoque suis expensis^a tenetur [thesaurarius] exhibere; campanas ecclesie congrue suspensas in statu congruo obseruare, et earum usibus necessaria prouidere: ornamenta^b ecclesie suis expensis reficere: panem uinum aquam et candelas singulis altaribus ecclesie administrare, excepto parochiali: incensum, carbones^c, iuncum, mattas^d et stramen [prouidere]: iuncum uidelicet^e in hiis^e festis [videlicet] in ascensione domini et pentecoste et in festo natiuitatis sancti iohannis baptiste: et in assumpcione et natiuitate beate marie: stramen in his^f festis^g, in festo omnium sanctorum et in^o natali domini, et^h purificatione beate marie et in pascha: nattas^{d†} in festo omnium sanctorum.

VI.¹³ (6) [DE OFFICIIS ARCHIDIACONORUM.]

Archidiaconi officiales sunt domini episcopi, quorum officium in exterioribus administracionibus consistit.

8. DE OFFICIO ARCHIDIACONIⁱ.

Archidiaconi officiales sunt domini episcopi, quorum officium in exterioribus administracionibus consistit.

VII. (7) [DE OFFICIO SUBDECANI.]

Subdecani officium est si decanus defuerit ecclesie uices

9. DE OFFICIO SUBDIACONI^{†j}.

Subdiaconi^j officium est si decanus ecclesie defuerit, uices eius

¹ SD Sacristas.

² SD expensis.

³ SD transpose.

⁴ SD (uero) ecclesie congrue.

⁵ SD add eciam.

⁶ SD carbonem.

⁷ D adds ecclesie.

⁸ SD iuncum uidelicet (S uero) in his festis.

⁹ SD festo.

¹⁰ SD stramen in (his) festis (scilicet).

¹¹ SD marie.

¹² SD transpose.

¹³ In S these chapters following are only slightly divided off, and in D not at all.

^{a—} H Sacristis, J Sacriste quoque suas expensas, so S.

^b HJ et ornamenta eciam.

^c S carbonem.

^d HJ S nattas.

^e H istis.

^f JS istis [videlicet]

^g H adds scilicet.

^h S in.

ⁱ H ARCHIDIACONORUM.

^j HS, J not in title but below, SUBDECANI.

eius supplere: curam archidiaconatus in urbe et suburbe¹ gerere.

supplere; curam archidiaconatus in urbe et suburbio gerere.

VIII. (8) [DE OFFICIO SUCCENTORIS.]

Succentoris officium est uices cantoris absentis supplere, scholam cantus per officialem suum regere.

IO. DE OFFICIO SUCCENTORIS.

Succentoris officium est uices cantoris absentis supplere, scholas^a cantus per officialem suum gerere^b.

p. 14.

IX. (9) DE DIGNITATE PERSONARUM ET CANONICORUM IN ECCLESIA SARESBERIENSI².

1. Dignitas decani est, ut nullus canonicorum uel aliorum clericorum ecclesie preter eius licenciam se³ minuat, uel a ciuitate recedat per unam noctem foris⁴ moram ex certa sciencia⁵ facturus. Preterea decanorum uel capitulum intranti uel transitum ibi facienti omnes⁶ clerici tenentur assurgere, et chorum ex parte occidentali intrantes et⁷ exeuntes eidem inclinare.

(p. 43)

2. Dignitas item decani est et omnium canonicorum ut episcopo in nullo respondeant nisi in capitulo, et iudicio tantum capituli pareant. Habent [etiam] curiam suam in omnibus prebendis suis, et dignitatem archidiaconi, ubicunque prebende assignate fuerint in diocesi episcopatus Saresburiensis, siue in ecclesiis,

¹ SD suburbio.

² SD DE DIGNITATIBUS PERSONARUM ET CANONICORUM, S ECCLESIE SARE'B¹ENSI: D IN ECCLESIA SARE'B¹IENS.

³ S sibi.

⁵ D consciencia.

⁷ SD uel.

⁴ D foras.

⁶ SD transpose.

^a S scholam.

^b HJAS regere.

siue in¹ decimis aut² [in] terris: ita quidem ut exigencia³ nulla omnino in domo⁴ uel in asisa uel aliqua⁵ consuetudine ab episcopo uel aliquo⁶ alio fiat in prebendis eorum. Sed omnes libertates et⁷ dignitates plenarie ac⁸ pacifice habent quas predictus Osmundus episcopus [ecclesie Sarum] in eisdem prebendis habuit cum eas in suo haberet dominio.

3. Preterea quicumque canonicus prebendam aliquam obtinet, unciam auri decano, et canonicis quadraginta solidos uel unius diei procuracionem caritatis gracia soluere tenetur. ⁹*Si quis autem canonicorum siue ad dedicacionem ecclesiarum siue alias cum episcopo eiusdem ecclesie fuerit, partem oblacionis sicut capellanus habebit. Ad hoc eciam duas partes canonici defuncti in usum concessit episcopus Osmundus ceterorum canonicorum et terciam partem in usum pauperum per unius anni spacium*⁹. Sepulturam insuper totam cum oblacionibus, que episcopo missam celebranti in ecclesia Sarum offeruntur, preter auri medietatem. Si dominus episcopus ecclesias uel capellas prebendarum dedicauerit, nihil ibi percipiunt capellani episcopi, nec alii, nisi solus canonicus cuius fuerit prebenda.

4. Preterea si decanus siue quicumque canonicus per aliquam

¹ SD uel. ² D uel. ³ SD transpose.

⁴ SD dono. ⁵ SD add alia. ⁶ SD a quolibet.

⁷ SD add omnes. ⁸ D et.

⁹⁻⁹ This is a quotation from S. Osmund's Foundation Charter. The first sentence also appears in an altered form in his Institution Charter.

prebendarum transitum fecerit, de iure et dignitate sua debet ei hospitium a canonico, cuius fuerit prebenda, per unam noctem honorifice exhiberi, siue fuerit canonicus presens siue non¹. Et si culpa ipsius canonici uel seruiantis sui in hospitem², sicut decet, non fuerit³ admissus, illius noctis expense canonico, super hoc conquerenti, de prebenda ipsa iudicio capituli in integrum restituentur. Per aliquam†⁴ quoque noctem siue alias, si rationabilis causa exigerit, in fratrem et canonicum hospitalitatis gratiam tenebitur exercere⁵; et, si necessitas euidens appareat, equos eidem usque Sarum administrabit.

X. (10) DE RESIDENCIA PERSONARUM
ET CANONICORUM ET ALIIS
CONSUECUDINIBUS ECCLESIE
SARUM.

I. Decanus, Cantor, Cancellarius, Thesaurarius residentes sint in ecclesia Sarum assidue⁶, remota omni excusationis specie. Archidiaconum cum tali moderamine officium archidiaconatus implent⁷ ut duo semper ex eis residentiam faciant in ecclesia Sarum, nisi necessaria et euidens causa possit eos excusare.

¹ D absens.

³ D fuit.

⁵ D exegerit, et canonico hospitalitatis gratiam tenebitur prebenda impendere.

⁶ SD transpose.

² SD hospitio.

⁴ SD aliam.

⁷ SD impleant.

2. Canonicos uero nichil potest excusare, quin et ipsi residentes sint¹ in ecclesia [Sarum], nisi causa scholarum et seruicii² domini regis; qui unum habere potest in capella sua et archiepiscopus unum et episcopus tres. Uerum tamen, si necesse habuerit³ canonicus pro communi utilitate ecclesie et⁴ prebende sue, et hoc fuerit in manifesto, poterit per anni terciam partem abesse.

Quando uero aliquis constituitur canonicus, debet coram fratribus iurare, presente euangelio, se dignitates et⁵ consuetudines Sarum ecclesie inuiolabiliter obseruaturum.

3. Defuncto autem canonico, omnes exitus et obuenciones prebende sue totius termini infra quem decedit ei⁶ debentur: Reditus quoque termini proximi⁷ sequentis et obuenciones prime diei illius termini.

Sunt autem quatuor termini, scilicet festum sancti michaelis, natale domini, pascha, [et] natiuitas sancti iohannis baptiste.

Preterea, elapso termino infra quem decedit, terciam partem totius prebende per annum sequentem percipit. Ex illa tamen tertia parte uicario prebende totius anni sequentis debentur stipendia. Residuum

¹ D transposes.

² SD seruicium and so too the text originally.

³ D fuerit.

⁴ SD uel.

⁵ D adds approbatas.

⁶ D eidem.

⁷ D proximo.

uero in usum¹ pauperum uel alias pro dispositione² defuncti erogatur.

Preterea, canonico³ defuncto, statutum est triginta dierum in conuentu obsequium⁴ fieri, et⁵ trigintale separatim unumquemque celebrare presbiterorum. Reliquos uero, cuiuscunque ordinis sint, separatim psalteria cantare uiginti⁴, et ab unoquoque in ebdomada sua priuatim anniuersarium celebrari⁶.

XI. (II) DE PENA⁷ DELINQUENCIUM.

Seniores obsecrandi sunt ut fratres; uerum tamen si cotidiano sacrificio uel horis canonicis, si non⁸ rationabili causa, sepius defuerint, et a decano correpti hoc non emendauerint, in capitulo coram decano et fratribus prostrati debent⁹ ueniam recipere. Si uero de inobediencia et rebellione uel alio notorio deprehensi fuerint, debent de stallo degradari et ad ostium⁹ post decanum uel in choro ultimi puerorum secundum quantitatem delicti penitentiam agere. Quod si hanc disciplinam neglexerint et incorrigibiles apparuerint, seueriori¹⁰ subiaceant ulcioni.

¹ S usus.

³ SD transpose.

⁴ D transposes.

⁶ D celebrare.

⁸ SD sine.

⁹ D adds chori.

² D dispensione.

⁵ D adds in.

⁷ D PENITENCIA.

¹⁰ S seruiori.

XII. (12) DE STALLIS PERSONARUM
IN CHORO ECCLESIE SARUM¹.

1. Quatuor principalium personarum stalla chori [ecclesie] Sarum sunt terminalia. In introitu chori a parte occidentali a dextris est stallum² decani, a sinistris Cantoris: A parte orientali in dextra parte chori est stallum³ Cancellarii, Ex opposito Thesaurarii, Proximus decani stallo³ in choro archidiaconus Dorcestrie⁴, deinde subdecanus: proximus cancellario archidiaconus Wildesyrie⁵. In medio autem stant canonici dignitatibus proximiores⁶; deinde vicarii, presbyteri, et pauci Diaconi admodum⁷ qui etate et moribus exigentibus in superiore gradu tollerantur ex dispensacione.

Cantori proximus stat in choro archidiaconus Berkesyre⁸. Deinde succentor: proximus Thesaurario⁹ archidiaconus Wiltesyre¹⁰, deinde ceteri canonici et clerici modo predicto ordinantur.

2. In secunda forma priores¹¹ habeantur iuniores¹¹ canonici: deinde diaconi: postea ceteri pueri¹².

In prima forma priores habentur canonici pueri: deinde ceteri pueri secundum etatis exigenciam.

I. DE ORDINACIONE CHORI SARUM^o.

1. In^a superiore gradu quatuor^o principalium personarum stalla chori sunt^x Sarum^o terminalia; scilicet^b in introitu chori ex parte occidentali a dextris est stallum decani, [et] a sinistris cantoris: ex parte orientali in dextra parte chori est^c stallum cancellarii; ex opposito thesaurarii^c. Proximus decano stat in choro archidiaconus dorcestie^d: deinde subdiaconus^{†e}: proximus^f cancellario^g archidiaconus Wiltonensis^h: in medio autem^o stant canoniciⁱ dignitatibus proximiores, deinde vicarii presbyteri et pauci admodum diaconi qui etate et moribus exigentibus in superiori [gradu] tollerantur ex dispensacione. Cantori^k proximus in choro stat^x archidiaconus Berkisshyre^l deinde succentor; proximus thesaurario alius^m archidiaconus Wiltonensisⁿ: deinde ceteri^o canonici et clerici modo predicto ordinantur.

2. In secunda forma priores habentur iuniores^p canonici: deinde diaconi: postea ceteri clerici.

In prima forma priores habentur pueri^x canonici: deinde ceteri pueri secundum etatis exigenciam.

p. 14.

¹ D DE CHORO, SB DE CHORI ORDINACIONE.² SD transpose.³ SB decano stat, D Proximo decano stat (over erasure).⁴ S Dorsete, BD Dorsetie.⁵ SDB Wiltesirie.⁶ D proimiores.⁷ SDB transpose.⁸ S Berchesir, BD Berkesirie.⁹ SDB add alius.¹⁰ SD Wiltescire, B Wiltesire.¹¹—¹¹ B habentur minores.¹² B clerici.^a S begins Imprimis.^b HA uidelicet.^c—^c cancellarius...thesaurarius.^d J Dorcestur.^e HS subdecanus.^f J proxima.^g J cancellarii.^h H Wiltschyre, S Wiltechirie, J Wyltyschyre.ⁱ HSJ canonici.^k JA Cantoris, then new sentence.^l HJ Barkschyre, S Berkchirie.^m S alter.ⁿ H Wiltschyre, J Wylteschyre, S Wiltechyre.^o HJ alii canonici Deinde ceteri canonici.^p SJ minores, A pueri.

[II^a. DE ORDINACIONE CHORI
IN ECCLESIIS CONUENTIALIBUS
UEL^b PAROCHIALIBUS^c.

^dIn superiori gradu duo^e principalium personarum stalla chori sunt terminalia^d; scilicet in introitu chori ex parte occidentali a dextris est stallum excellencioris persone ipsius ecclesie, uice decani^f; et a sinistris secundarie persone^g, uice cantoris: deinde ex parte^x dextera stent^g presbiteri et alii clerici, qui etate et moribus exigentibus in superiori gradu tollerantur ex dispensacione^h. Juxta illos uero ex parte orientali stent ceteri clerici iunioresⁱ, et dicuntur clerici de secunda forma. Pueri uero si habeantur in area sint stantes et dicuntur^o clerici de prima^k forma. Simili modo ordinantur clerici ex^l alia parte chori.]

p. 16.

XIII. (13) DE INGRESSU ET EGRESSU
CLERICORUM¹.

Chorum intrantes clerici ita ordinate se habeant², ut si ex parte orientali intrauerint, ad gradum [chori] se ad altare inclinent; postea ad episcopum, si presens fuerit. Si uero ex parte occidentali ingressi fuerint, primo ad altare se inclinent³, deinde ad decanum. Eodem moderamine chorum exeant.

2^m. DE INGRESSU CLERICORUM IN
CHORUM ET EORUM EGRESSU.

Chorum intrantes clerici ita ordinate se habeant, ut si ex parte orientali intrauerint, ad gradum se ad altare inclinent; postea ad episcopum si presens fuerit. Si uero ex parte occidentali ingressi fuerint, primo se ad altare inclinent, deinde ad decanum. Eodem moderamine chorum exeant.

¹ SDB DE INGRESSU CLERICORUM IN CHORUM ET EGRESSU.

² B habebant, SD transpose.

³ D inclinet se.

^a Chap. II is not in C. The text is from H.

^b S ET.

^c A has ECCLESIE CONUENTIALIS UEL PAROCHIALIS.

^d—^d S In ecclesiis uero conuentialibus uel parochialibus duo principalia stalla chori sunt terminalia in superiore gradu.

^e A duorum.

^g SA stant.

ⁱ J minores.

^l S in.

^f J diaconi.

^h S disposicione.

^k A secunda.

^m This chapter is only in C.

XIV. (14) QUANDO CHORUM INTRARE
LICET AD SINGULAS HORAS¹.

1. Chorū intrare possunt clerici ad matutinas et ad omnes horas, quę in inceptiōe ymnos officii² habent, donec ymnus terminetur³. Ad uesperas uero usque ad terciū uel quartū uersum⁴ primi psalmi, et ad completorium similiter, illi scilicet qui uesperis intersunt⁵ precedentibus: alias autem⁶ ad completorium et ad uigilias⁷ mortuorum intrare nullo modo possunt. In quadragesima tamen, ad completorium intrare possunt quomodo ad uesperas in alio tempore. Ad uigiliam mortuorum et⁸ collationem quolibet tempore.

(p. 42.)

2. Ad missam uero ingredi licet usque ad primam collectam. Ad alias uero horas⁹ quę sine interuallo missam habent¹⁰, nulli intrare licet nisi hi, qui misse interfuerint. In quadragesima tamen, in diebus ferialibus quando de feria agitur, ad uesperas intrare possunt hii qui horis diei interfuerint¹¹, et in festis nouem lectionum quamuis omnino nulle hore diei prius interfuerint. Quilibet¹² autem processionem¹³ totius anni interesse possunt, licet nulli hore diei precedentis¹⁴ interfuerint.

¹ D QUANDO ET QUIBUS HORIS INTRARE POTERUNT.

² D adds sui and BSD transpose.

³ S terminatur.

⁴ SD transpose.

⁵ D interfuerint.

⁶ S uero.

⁷ B uigiliam.

⁸ SDB add ad.

⁹ B omits.

¹⁰ SD sequuntur.

¹¹ SD add licet misse non interfuerint.

¹² D Cuilibet.

¹³ SDB processioni.

¹⁴ SB precedenti, D omits.

XV. (15) DE TRANSITU CLERICORUM
AB UNA PARTE CHORI IN OP-
POSITAM.

Preterea si quis clericus ab una parte _{chori} in oppositam transierit, in eundo et redeundo ad altare se inclinet. Intrantes quoque clerici in locis suis ita ordinate¹ se recipiant, ne foras²† inordinate transileant: item eciam exeuntes obseruent.

[Clerici autem omnes in choro se ita ordinate gerant, ut nullus cum alio de rebus secularibus colloquium inter se habeant, sed habeant corda sua atque uota ad laudes dei perfecta, seruicium dei dicendo perfecte atque auscultando: unde beatus beda testatur dicens:—].

In choro [uel in ecclesia] nullum fiat murmur a clericis [neque a laicis]: nulla habeantur 'inter eos' colloquia nisi necessaria, [ad laudem dei pertinencia].

3^a. DE TRANSITU CLERICORUM AB
UNA PARTE CHORI IN OPPOSI-
TAM.

Preterea si quis clericus ab una parte chori in oppositam [] in eundo et redeundo ad altare se inclinent†. Intrantes quoque clerici in locis suis ita ordinate se recipiant, ne formulas inordinate transilient. Idem etiam exeuntes obseruant.

In choro nullum fiat murmur a clericis: nulla habeantur colloquia nisi...^b

p. 2.

XVI. (16) DE STACIONE IN CHORO
FACIENDA¹ IN³ SINGULIS HO-
RIS.

1. Preterea superioris gradus clerici ad omnes uesperas principales per annum stare tenentur in choro continue, nisi dum uersus responsorii dicitur, quando responsorium habeatur⁴: secunde uero forme clerici eodem modo se habeant⁵, ut uidelicet semper stent, nisi dum uersus responsorii cantetur⁶, quod dicitur ad gradum

12^c. DE STACIONE FACIENDA IN
CHORO PER SINGULAS HORAS
SECUNDUM USUM SARUM EC-
CLESIE^o.

1. Clerici de superiore gradu ad uesperas de die per totum annum stare tenentur in choro continue, nisi dum uersus responsorii canitur^d, quando^e responsorium habetur: clerici uero de secunda forma semper^o sint stantes, nisi dum uersus responsorii canitur quod^f dicitur ad gradum chori. Pueri uero sine omni excepcione ad

¹ D transposes.

³ B omits.

⁴ SDB habetur.

⁶ SDB canitur.

² BSD formas.

⁵ D habent.

^a This chapter is only in C.

^b The MS. breaks off and goes to chap. 4 DE OFFICIIS PERSONARUM, see p. 2.

^c R begins here.

^d SJR dicitur.

^e J cum.

^f J cum, R quando dicitur R.

[chori]. Pueri uero sine¹ exceptione ad uesperas stare tenentur continue, nisi in ebdomada pasche: tunc enim ad uesperas sedere debent, dum uersus gradalis et uersus, [de] *Alleluia* cantetur².

Ad completorium uero omnes indifferenter clerici per totam illam horam stare tenentur, [nisi quando preces fiant cum prostrationibus].

Ad matutinas similiter³ per totum tempus, nisi dum lectiones legantur⁴ et responsoria cum suis uersibus cantentur⁵.

2. Ex dispensacione tamen⁶ clerici de⁷ superiore gradu et de secunda forma ex utraque parte chori alternis uicibus, in psalmodiis⁸ sedere possunt, quodocunque ad matutinas, nocturnum dicitur. Et preterea in omnibus festis trium lectionum, que sunt⁹ cum nouem psalmis [et nouem antiphonis]; ita tamen quod quando aliquis ad unum psalmum sedeat¹⁰, [non psallet sed] ei proximus interim stando psallet¹¹.

3. Ad primam uero et ad ceteras horas omnes uniformiter tenentur¹² stare;

uesperas stare tenentur continue, nisi in ebdomada pasche: tunc enim ad uesperas sedere debent una cum toto choro dum uersus gradalis^a et^b *Alleluia* canta[n]tur.

Ad completorium omnes^c clerici uniformiter per totam illam horam continue^c stare tenentur per totum annum, nisi quando^c fiunt preces in prostratione.

Ad matutinas [uero] stare tenentur omnes clerici per totum tempus nisi dum lectiones leguntur^d et responsoria cum suis uersibus cantantur. Omnes etiam^e benedictiones [ad matutinas] per totum annum dicuntur a sacerdote interim sedente, nisi tantum prima quarta et septima [leccio]: tamen in die natalis domini tres ultime benedictiones stando dicuntur.

2. Ex dispensacione tamen clerici de superiori gradu et de secunda forma ex utraque parte alternis uicibus sedere possunt^x in psalmodia quodocunque ad matutinas nocturnus^x dicitur: et in omnibus festis trium lectionum, que fiunt cum nouem psalmis: ita tamen quod quando^o aliquis ad unum psalmum sede[a]t, ei proximus interim stando psallet.

Ad laudes sicut ad completorium.

3. Ad primam et ad [omnes] alias horas omnes clerici uniformiter^x stare tenentur sicut ad completorium.

¹ DB add omni.

² DB cantatur, S cantantur.

³ SDB transpose.

⁴ SDB cantantur.

⁵ B dum.

⁶ SDB fiunt.

⁷ SD psallat.

⁴ SDB leguntur.

⁶ D transposes.

⁸ SDB psalmodia.

¹⁰ SD sedet.

¹² D transposes.

^a J gradale.

^c HJS dum.

^e R autem, J omits.

^b HJS add uersus de.

^d J legantur.

similiter ad missam per totum tempus: nisi [ad primam dum Martilogium legatur et ad missam] dum lecciones aut epistola legantur¹ et Gradale et *Allehuya* et Tractus cum suis uersibus cantentur². In duplicibus uero festis³ omnes stare debent⁴ dum a choro *Allehuya* cantetur⁵.

Pueri uero semper stantes sint ad missam choro canente.

Rectores uero chori cum duo tantum habentur sequuntur per omnia regulam clericorum de secunda forma ad uesperas et ad matutinas et⁶ ad missam: nisi quod semper dum *Allehuya* canit chorus⁷ stare tenentur et in inceptiōibus⁸ cantuum ad missam ad altare se conuertant⁹. In duplici uero festo omnes rectores¹⁰ gestum chori¹¹ per omnia imitantur¹².

(p. 51.)

^aDe stacione et sessione faciendab
ad uesperas et ad matutinas de Sancta Maria, quando non fit plenum seruicium de ea, et in seruicio^c mortuorum, scilicet [ad] *Placebo* et *Dirige*, require^d in dominica prima aduentus domini.

Ad missam autem omnes clerici stare tenentur, nisi dum lecciones uel epistola^e leguntur, Gradale *allehuya* et tractus cum suis uersibus cantentur^f. In omnibus uero duplicibus^x festis stare debent omnes clerici, dum a choro *allehuya* cantatur, [et ad uesperas in die pasche cum tribus diebus sequentibus]^g. Pueri uero semper sint stantes ad missam, choro canente.

Rectores uero chori, cum duo^h tantum habentur, sequuntur per omnia regulam clericorum de secunda forma tam ad uesperas quam ad^o matutinas et ad missam: nisi quod semper dum chorus *allehuya* canit, stare tenentur: et in inceptiōeⁱ cantuum ad missam [ad] altare se conuertunt^k: [In duplicibus festis omnes rectores chori gestum chori per omnia imitentur]^l.

4. Post primam uero in capitulo stare tenentur omnes clerici dum leccio de Martilogio legatur^m et abhinc usque post benedictionem super leccionem que legitur statim post ultimam oracionem: interim ueroⁿ sedeant omnes clerici.

¹ SDB uel epistole leguntur.

² SDB cantantur.

³ SDB duplici tamen festo.

⁴ SDB transpose.

⁵ SDB canitur and S transposes.

⁶ SD ut.

⁷ DB transposes.

⁸ SD inceptiōe.

⁹ SDB add chori.

¹⁰ SDB imitantur.

¹¹ D clericorum.

^a HJ have first sentence in red, C adds heading DE STACIONE ET SESSIONE.

^b H faciendis.

^c S seruiciis.

^d R quere. The reference is probably to the Breviary.

^e HS epistole.

^f H cantantur.

^g from HJS.

^h C repeats cum duo.

ⁱ HJRS inceptiōibus.

^k J conuertent, R conuertant.

^l from HJ.

^m J legitur.

ⁿ SR enim.

XVII (17). DE CONVERSIONE CHORI
AD ALTARE FACIENDA.

1. Conuersi autem ad altare stare tenentur clerici ad uesperas, ex quo dicitur *Deus in adiutorium*, quousque incipiatur prima antiphona super psalmos.

2. Simili [quoque]^{1a} modo se gerent in inceptione cuiuslibet hore et quociens[cunque] dicitur *Gloria patri*. In responsoriis uero cantandis generaliter obseruetur¹, quod semper is uel hii, qui responsorium² cantent, ab inceptione ipsius responsorii³ quousque uersus cum *Gloria patri* (si *Gloria* habetur) cantetur⁴. Chorus quoque in ipsa inceptione responsorii ad altare se conuertat⁵ quousque chorus ipse⁶ cantet. Similiter⁷ obseruetur⁸ in 'omnibus' capitulis et collectis, dicendis, et in fine omnium ymnorum et in omnibus uersiculis et post [psalmum] *Magnificat* et *Benedictus* et *Nunc dimittis* ex quo dicitur

13. DE CONVERSIONE CHORI AD
ALTARE PER SINGULAS HORAS.

1. Conuersi autem^o ad altare tenentur stare^x omnes^o clerici in choro ad uesperas, ex quo dicitur *Deus in adiutorium* quousque incipiatur prima antiphona super psalmum^a. {Clericus uero qui antiphonam incipit ad chorum stat conuersus, et postquam incepit antiphonam non statim uertat se ad altare inclinando caput, set expectet quousque uersus illius psalmi ultimum dicitur. Et istud obseruandum est per totum annum in inceptione omni rectorum in quolibet gradu clericorum in conuersione et inclinacione, a quocunque antiphona incipiatur.}^b

2. Similiter et^c in inceptione cuiuslibet [hore] et quando[cunque] dicitur *Gloria patri*, {omnes clerici stent conuersi}^b. In cantandis uero responsoriis^x generaliter obseruetur quod semper^d [hi]is† uel hii, qui uersum responsorii cantant, ab inceptione ipsius responsorii^e sint stantes^e conuersi ad altare quousque uersus cum *Gloria patri* (si *Gloria* habe[a]tur) percantetur. Chorus quoque^{o f} in ipsius responsorii^x inceptione se ad altare^x conuertat^g quousque [ipse] chorus cantet. Similiter^h obserueturⁱ in omnibus capitulis et collectis dicendis et in fine omnium ymnorum et in omnibus uersiculis: obseruetur et[iam]

^{1a} S transposes.² SD uersum cantant.³ D adds stent.⁴ SDB percantetur, D adds stare debent.⁵ SDB conuertit.⁷ DB Simile.¹ SD obseruatur.³ D adds stent.⁶ D transposes.⁸ SDB obseruatur.^a JHS psalmos.^c JR Simili quoque se habeant, SH Simili modo se habeant.^d H scilicet.^e JHS stare tenentur, and invert order.^f H uero.^h HR Simile.^b not in JRHSA.^g JH conuertet.ⁱ HJ obseruatur.

Gloria patri quousque totum ser-
uicium expleatur¹.

3. Simile quoque obseruetur²
post ultimum uersum ultimi psalmi
cuiuslibet hore, quod scilicet semper
conuersus chorus sit³ ad altare
quousque responsorium incipietur
(si responsorium habeatur)⁴ uel
dicatur capitulum⁵.

4. Similiter fit in laudibus. Ad
altare ad matutinas⁵ stet⁶ chorus
conuersus in inicio quousque ulti-
mo reincipiat Inuitatorium et in
singulis Nocturnis post ultimum
uersum psalmi quousque inchoentur
lecciones⁷. Ad pronunciationem
autem cuiuslibet euangelii, ad ipsum
lectorem se⁸ conuertat⁹ chorus, dum
uerba euangelii dicuntur. In incep-
tione etiam *Te deum laudamus*
similiter donec chorus cantet et
cum¹⁰ ultimus uersus [de *Te Deum*]
cantetur¹¹. Quando uero *Te deum*¹²
non dicitur, sed nonum responso-

post *Magnificat* et *Nunc Dimittis* et
Benedictus^a ex quo *Gloria patri*^x
dicitur quousque totum seruicium
illius^o hore^o expleatur.

3. Similis quoque modus^b ob-
seruetur post ultimum uersum ultimi
psalmi cuiuslibet hore, quod^x scilicet
chorus semper sit conuersus ad
altare quousque responsorium inci-
piatur (si responsorium habeatur^c)
uel capitulum dicatur.

{Sacerdos uero dicendo capitu-
lum nec stallum nec habitum mutet
sed dicendo ad altare se uertat
ministerio pueri in capa nigra
librum cum lumine deferentis: et
hoc semper obseruetur ad omnes
uesperas et ad matutinas principales
et in festis quoscienscunque† capi-
tulum dicitur ad easdem et in festis
dupplicibus excepto quod puer in
superpelliceo cum lumine defert.}^d

4. ^eIn laudibus uero fiet de
conuersione ut supra ad uesperas.^e
Ad matutinas stat^f chorus ad altare
conuersus in inicio, quousque ultimo
reincipiat^g inuitatorium, et in
singulis neupmis^h post ultimum
uersum psalmi^x ultimi quousque
inchoetur lectio. Ad pronunciacio-
nem euangeliiⁱ ad ipsum lectorem
stet chorus conuersus, dum uerba
euangelii dicuntur^k scilicet^l quous-
que dicitur *Et reliqua*. In inceptione
autem *Te deum laudamus*^o stet
chorus ad altare^x conuersus donec
chorus [psalmum] cantet et dum

¹ D impleatur, S expleatur. ² BD obseruatur.

³ SD transpose the order of words.

⁴ SDB incipiat...habetur.

⁵ SDB transpose. ⁶ SDB stat.

⁷ SB inchoetur, D incipiat, SDB leccio.

⁸ B si. ⁹ D conuertit. ¹⁰ SDB dum.

¹¹ SDB canitur. ¹² SDB add *laudamus*.

^a R has *✠*.

^o H habetur.

^c ^e JRHSA Similiter fiat in laudibus.

^f JH stel.

^h JH nocturnis.

ⁱ J pronunciantium euangelium.

^k H leguntur.

^b HS Simili quoque modo.

^d not in JRHSA.

^g R incipiat.

^l SRH uidelicet.

rium repetitur, tunc ad altare chorus se conuertat¹ quousque incipiatur antiphona super psalmos [in laudibus] ut supradictum est. In ceteris autem horis per totam horam predicto modo se habeat² chorus post ultimum uersum ultimi psalmi.

5. Ad missam predictus gestus³ attenditur, dum *Gloria in excelsis* inchoetur⁴, quousque chorus cantet, et in eodem ymno ad hec uerba *Adoramus te*, et hec *Suscipe deprecationem nostram*, et in fine eiusdem cum dicitur *Jesu Christe*⁵ usque ad epistolam uel leccionem. Item in fine Gradalis uel *Alleluya* uel Tractus uel prose, 'chorus' ad altare se inclinet, antequam ad lectorem euangelii⁶ se conuertat: et ad⁷ *Gloria tibi domine* semper ad altare se conuertat, signo crucis se signans.

Quod ter ad missam publice obseruetur⁸, scilicet ad⁹ *Gloria in excelsis*¹⁰ quando dicitur *In gloria dei patris*; et¹¹ post *Sanctus* cum dicitur *Benedictus qui uenit*¹².

Item ad inepcionem *Credo in unum*¹ *deum*², quousque chorus cantet et interim ter in una conuersione ad altare se inclinet [chorus] scilicet,

ultimus uersus canitur. Quando uero *Te deum* non dicitur, sed nonum responsorium repetitur, tunc ad altare^x conuertat^a se chorus quousque incipiatur prima^x antiphona super laudes. In ceteris autem horis per totam horam predicto modo se^x habeat^b chorus post ultimum uersum psalmi^x ultimi.

5. Ad missam predictus gestus attenditur, dum *Gloria in excelsis* inchoatur^c, quousque chorus cantet^d, et^o in eodem ymno ad hec uerba *Adoramus te*, et ad hec uerba^o *Suscipe deprecationem nostram*^o, et in fine eiusdem cum dicitur *Iesu Christe* usque [ad] epistolam uel leccionem: et^o in fine Gradalis uel *Alleluya* uel tractus uel sequencie [uel prose], chorus ad altare se inclinet, antequam ad lectorem [Euangelii] se conuertat.

Sit autem chorus conuersus ad ipsum lectorem continue dum euangelium legitur, ita [tamen] quod ad *Gloria tibi domine* semper ad altare se^x conuertat [chorus], crucis^x signo se signans: quod ter ad missam publice^x obseruatur; scilicet ad *Gloria in excelsis* cum dicitur *In gloria dei patris*; et hic cum dicitur *Gloria tibi domine* et post *Sanctus* cum dicitur *Benedictus qui uenit*^o {in nomine domini}^e.

Item ad inepcionem^f *Credo in unum* [deum] stet^x chorus^x ad altare conuersus, quousque ipse chorus

¹ BD conuertit. ² SD habet.

³ SB transpose, D obseruatur.

⁴ SDB inchoatur.

⁵ D adds cum Sancto Spiritu.

⁶ D ipsum.

⁷ D cum dicitur.

⁸ SDB obseruatur.

⁹ SD in, B et ad.

¹⁰ S adds Deo.

¹¹ SD add hic, B et hic et.

¹² SDB add in nomine Domini.

^a J conuertet.

^c R inchoetur.

^e not in R.

^b S habeant.

^d R cantat.

^f R ab inepcione.

dum dicitur hec clausula, *Et incarnatus est de spiritu sancto*¹: *Et homo factus est*²: *Crucifixus etiam pro nobis sub Poncio*³: et in fine cum⁴ dicitur *Et uitam uenturi*⁵ *seculi Amen* [chorus ad altare se conuertat]. abhinc 'etiam' quousque inchoetur offerenda, et post offerendam quousque totum compleatur officium misse: hunc gestum chorus imitetur⁶ omni festo per annum.

cantet et interim in una conuersione ad altare ter^x se inclinet, scilicet cum dicitur hec clausula, *Et incarnatus {est de spiritu sancto, natus ex Maria uirgine}*^a. Secundo, *Et homo {factus est}*^a. Tercio, *Crucifixus etiam {pro nobis sub Poncio pilato}*^a. Et in fine cum dicitur, *Et uitam futuri*^b *{seculi Amen}*^a, quousque inchoetur offerenda^c, et post offerendam^c quousque totum seruicium misse impleatur^d: hunc gestum chorus imitetur omni festo per annum.

XVIII (18). DE PROSTRACIONE IN CHORO FACIENDA⁷.

I. In ferialibus diebus [per annum] quando ad horas preces dicuntur, in prostracione chorus se habet⁸ ad omnes horas dum {preces dicuntur}⁹, ex quo inchoetur¹⁰ *Kyrieleyson* quousque dicitur¹¹ *Per dominum nostrum* post collectam¹². Solus [uero] sacerdos a prostracione se erigit cum dicitur *Exurge domine* 'adiuuā nos'].

Ad matutinas [tamen] dum dicitur oratio dominica¹³ ante lectiones¹⁴ [chorus in prostracione se habeat] quousque dicatur *Et ne nos*¹⁵.

14. DE PROSTRACIONE FACIENDA IN CHORO PER SINGULAS HORAS.

I. In ferialibus diebus quando ad horas preces^x feriales dicuntur, tunc prosternant se omnes^o clerici ad omnes horas^o et ad completorium dum preces dicuntur, ex quo inchoatur^e primum *Kyrieleyson* quousque dicitur *Per dominum nostrum* [*Iesum Christum*] post oracionem: tunc solus sacerdos se^o erigat a prostracione cum dicitur *Exurge domine adiuuā nos*. {Ad completorium uero non erigit se chorus a prostracione ante quam finiatur oratio post psalmum *Ad te leuauī*.}^f Ad matutinas §prostratus tenetur esse chorus cum dicitur *Pater noster* ante lectiones omni die per annum quando de feria agitur nisi in paschali tempore, quousque^g dicitur *Et ne*

¹ SDB add *Ex maria (uirgine)*.

² S es.

⁴ B dum.

⁶ BD imitatur.

⁷ D DE PROSTRACIONE CHORI.

⁸ S habet.

¹⁰ SB inchoatur.

¹² SDB oracionem.

¹³ SB dominicalis.

¹⁵ D adds *inducas*.

³ SDB add *Pilato*.

⁵ BD futuri.

⁹ SDB but not H.

¹¹ SDB dicitur.

¹² S Post oracionem uero solus.

¹⁴ SD leccionem.

^a S omits.

^c JS offertorium.

^d HSJR compleatur^x totum officium misse.

^e R incipiat.

^f not in JRHS.

^g—f JRHS uero dum dicitur, *Pater noster* ante lecciones, prostracio^x fiat a toto choro quousque.

^b HS uenturi.

2. In laudibus sicut ad uesperas. Ad missam [uero] quamlibet, que de feria dicitur extra tempus¹ paschale post *Sanctus*² usque *Per omnia [secula]* 'ante' *Agnus dei*. Preterea in quadragesima in inceptione cuiuslibet hore fit genuflectio³. Prostratus⁴ debet esse chorus in omni feria⁵ quando de feria⁶ agitur extra paschale tempus, [et] in uigilia mortuorum [in prostratione se chorus habeat] ad *Placebo* ex quo⁷ *Kyrieleyson* donec ultima oratio dicatur: ad *Dirige* dum oratio dominicalis⁸ dicitur ante lectiones⁹ [quousque dicitur *Et ne nos*]. Post *Benedictus* quoque, eodem modo quo post *Magnificat* ad *Placebo*.

nos, {et nisi quando expositio euangelii ad matutinas dicitur}^a. Nunquam enim^o dicitur *Pater noster* uel aliqua alia^o oratio sedendo ad uesperas nec ad matutinas neque ad missam, sed semper stando uel prosternendo, tam a sacerdote^x quam a toto choro per totum^o annum secundum usum Sarum ecclesie.

2. In laudibus prosternant se clerici dum preces feriales dicuntur, usque post^b primam collectam: similiter fiat^x ad uesperas. Ad quamlibet^x missam, que^c de feria dicitur extra tempus pasch[al]e, fiat prostratio {a toto choro}^d statim post *Sanctus* usque *Pax domini*, {licet *Sanctus* finiatur ante eleuacionem corporis Christi. Ministri tamen circa altare non genuflectent sed quilibet in suo gradu stet}^d.

Preterea in quadragesima^e fiat genuflectio in inceptione matutinarum laudum uesperarum completorii et cuiuslibet hore diei^e quando de feria agitur^f usque ad cenam domini. Prostratus eciam debet esse^x chorus in omni feria quando de feria agitur^o extra tempus paschale^g, [et] in uigiliis mortuorum trium lectionum: eciam^o ad *Placebo*, ex quo dicitur [primum] *Kyrieleyson* donec ultima oratio^x dicatur: Ad *Dirige* [uero] dum dicitur *Pater noster* ante lectiones, fiat [eciam] prostratio a toto choro donec^h dicitur *Et ne nos*. Post psalmum [uero] *Benedictus* eodem modo quo post psalmum^o *Magnificat* ad *Placebo*.

¹ SDB transpose.³ D genuflecto.⁵ B feriali.⁷ SBD add dicitur.⁹ BD lectionem.² B *Benedictus*.⁴ SDB add eciam.⁶ BD feriali.⁸ DB dominica.^a not in JRHS.^c J quando.^{e-o} HJRS in inceptione cuiuslibet hore fiat genuflectio.^g SR pasche.^b HS ad.^d not in JRHSA.^f HJR dicitur.^h HSJR quousque.

{Preterea ab incepzione in feriis
O sapiencia usque ad uigiliam
 natalis domini non fiant prostra-
 ciones in obsequiis mortuorum ad
placebo nec ad *dirige* quando expo-
 sicio euangelii ad matutinas de die
 habetur.}^a

P. 33.

XIX (19). DE HABITU CHORI PER
 TOTUM ANNUM.

1. Preterea sciendum |est| quod
 omnes clerici indifferenter nigris
 utuntur capis per totum annum [in
 choro], nisi in illis festis¹ duplicibus
 que ex propria sua solempnitate
 processionem habeant² [sibi] adiunc-
 tam, uel in aliis³ festis duplicibus
 que diebus fiunt dominicis: tunc
 enim omnes capis utuntur sericis⁴
 ad processionem et ad missam.

(p. 5.)

2. Item in uigilia pasche quan-
 do inchoetur⁵ [ad missam] *Gloria*
in excelsis, facta genuflexione clerici

46^b. DE HABITU CLERICORUM IN^o
 CHORO^o SARUM PER TOTUM ANNUM.

1. Omnes clerici indifferenter
 nigris utuntur capis super superpelli-
 cias per totum annum in choro et
 in capitulo, nisi in illis duplicibus
 festis que ex propria^x sua solempni-
 tate processionem habent adiunc-
 tam, ut in die natiuitatis domini,
 Epyphanie, Purificacionis beate
 Marie: Die[s^c] pasche, Dies ascen-
 cionis domini: Die^o pentecostes,
 festum^o sancte trinitatis, festum^o
 de corpore Christi, festum^o Reli-
 quiarum: assumptionis [beate
 Marie] et natiuitatis beate Marie:
 festum^o omnium sanctorum et dedi-
 cacionis ecclesie et festum^o loci: Et
 in aliis eciam^o festis duplicibus
 que in dominicis fiunt^x diebus^d:
 tunc enim omnes [clerici] utuntur^x
 capis sericis ad processionem et
 ad missam usque ad *Agnus dei*
 [tantum] {et donec pax per totum
 chorum data fuerit}^e.

2. Item^o in uigilia pasche
 quando^f *Gloria in excelsis* inchoatur
 facta [itaque] genuflexione clerici

¹ BD transpose.² SBD habent.³ SB add eciam.⁴ SBD transpose.⁵ SDB inchoatur and transpose.^a not in JRHSA.^b This chapter and the following come after chapter 15 in S.^c S die...festo and so on, in the ablative.^d R contingunt in dominicis.^e not in JRS.^f SJ cum.

deponant capas nigras, et in superpelliceis apparent¹: et exinde per totam ebdomadam² et eciam [in] octaua die superpelliceis utuntur³.

Simile quoque seruetur⁴ in uigilia pentecostes et per [totam] septimanam.

In omni eciam⁵ duplici festo a pascha usque ad festum sancti Michaelis semper in superpelliceis appareant in choro et in capitulo ad omnes horas diei [et per octauas Assumpcionis et Natiuitatis beate marie].

3. Ad matutinas uero per totum annum nigris utuntur capis⁶.

Nullus autem clericorum de superiore gradu almucia utatur in choro nisi nigra⁷ nec⁸ in capitulo. Alii uero clerici nulla [almucia] utantur omnino de die.

Rectores uero chori semper sericis utantur capis in choro.

(p. 40.)

deponant capas nigras^a, et in superpelliceis appareant [nisi ad matutinas]^b. Et exinde per totam septimanam et [eciam] in octaua die superpelliceis [de die]^b utantur. Similis quoque modus obseruetur in uigilia pentecostes et per totam^c septimanam. [Et] in omni quoque^c duplici festo a festo^c pasche usque ad festum [sancti] Michaelis semper in superpelliceis appareant in choro et in^c capitulo ad omnes horas diei. Similiter fiat secundum usum modernum^x Sarum^o cotidie per octauas et in octauis^c assumpcionis [beate Marie] et natiuitatis beate Marie et dedicacionis^d ecclesie.

3. Ad matutinas uero per totum annum nigris utuntur capis.

Similiter [fiat] quandocunque fiat seruicium pro mortuis dum corpus ad ecclesiam deportatur^e et ad *Placebo* et *Dirige* et ad missam pro eo, licet duplex festum fuerit^f: et [eciam] in omnibus^o processionibus^g causa necessitatis uel tribulacionis, et in rogacionibus, licet in festis duplicibus fiunt. Similiter eciam^o fiat in festo^h sancti marci euangeliste ad processionem que solet fieriⁱ ipso die de ieiunio.

Rectores uero chori semper capis utantur^x sericis in choro quandocunque regendus^x est chorus: {quorum officium annexum est ne pueri inordinate se gerant in choro et ne chorum exeant sine licencia

¹ SBD appareant.

³ SBD utantur.

⁵ D Et in omni.

⁶ SBD transpose, SB have utantur.

⁷ SDB transpose.

² SBD septimanam.

⁴ SBD obseruetur.

⁸ D et.

^a J capis nigris.

^b from S.

^d R in dedicacione.

^f J duplicibus festis.

^h J die.

^c J infra octauas.

^e SJR deportetur.

^g R in processione.

ⁱ R esse.

prouidentis}^a. Generaliter enim^b debet obseruari quod tam rectores chori quam quilibet alius sub capa serica utatur^x superpelliceo.

47^c. DE DIUERSIS COLORIBUS INDUMENTORUM.

4. In paschali tempore utantur¹ ministri altaris ad missam dalmaticis et tunicis albis. Rectores chori capis similiter albis: et in annunciatione dominica et infra octauas² beate marie [uirginis]³ et in commemoracionibus eiusdem et in utroque festo sancti Michaelis et in festo cuiuslibet uirginis.

1. In paschali tempore utuntur^d rectores chori capis albis de quocunque fit seruicium, nisi in inuencione sancte crucis: similiter in annunciatione dominica et in octaua et infra octauas assumptionis et natiuitatis beate marie et in singulis commemoracionibus eiusdem per totum annum; et in utroque festo

¹ SD utuntur.

² SBD in octauis.

³ SBD add et infra octauas.

^a not in JR.

^b R uero.

^c C has Die natalis domini die Epyphanie Pasche Pentecostes Ascensionis Trinitatis Reliquiarum Assumptionis Dedicacionis Omnium sanctorum, rectores chori capis utuntur solemnioribus colorum mixtorum. Similiter ministri altaris dalmaticis et tunicis; excepto quod in die Epyphanie non refert cuius coloris fuerint dalmatica et tunica dummodo sint instellate.

Item per tres dies immediate sequentes natalem domini et feriam secundam et terciam ebdomade pasche et pentecostes capis utuntur secundis solemnioribus. In die tamen S. Stephani et Innocencium rubeis dalmaticis et tunicis, et in octauis eorundem. Et in festo S. Iohannis euangeliste in ebdomada natalis domini dalmaticis et tunicis albis et in octaua eiusdem eiusdem coloris dalmaticis et tunicis cum capis albis. Et in secundis feriis ebdomade pasche et pentecostes albis dalmaticis et tunicis utendum est.

In festo autem circumcisionis Purificacionis Annunciationis et a quarta feria ebdomade pasche et pentecostes per ebdomadam et per octauas et in octaua Ascensionis, in omnibus dominicis et aliis festis paschalis temporis nisi in Inuencione sancte crucis tantum; Et in natiuitate S. Iohannis baptiste, Infra octauas et in octaua Assumptionis et natiuitatis beate marie et in commemoracione eiusdem et in utroque festo S. Michaelis et octauis dedicacionis; In festis quoque virginum et Sancte marie magdalene Rectores chori et ministri altaris utuntur candidis indumentis.

Infra octauas Epyphanie et in ipsis octauis et in utroque festo sancte crucis et in omnibus aliis apostolorum et euangelistarum et martyrum extra tempus paschale et in omnibus diebus dominicis extra tempus predictum quando de dominica agitur, Et in tractis cantandis rubeis utuntur capis dalmaticis et tunicis.

In missis uero defunctorum quando ministri altaris dalmaticas et tunicas induuntur solum nigris utuntur. In uigilia pasche, et pentecostes et genealogiis† cantandis dalmaticas et tunicas induuntur ex transuerso stragulas.

Feria quarta ebdomade pentecostes uiribus† utuntur dalmaticis et tunicis.

^d S utantur.

5. Rubeis uero indumentis¹ utuntur in utroque festo sancte crucis, et in quolibet [festo] martyrum et tractis² cantandis. In festis simplicibus in quadragesima, et in dominica passionis domini et in dominica palmarum, rectores chori capis utantur³ rubeis.

sancti Michaelis et in festo cuiuslibet uirginis: et in octaua et infra octauas^o dedicacionis ecclesie {et in festo iohannis baptiste et in festo sancte Marie magdalene}^a.

2. Rubeis uero utuntur capis sericis [in] omnibus dominicis per annum extra tempus paschale^b, quando de dominica agitur, et in utroque festo sancte crucis, et [in] quolibet festo martyrum apostolorum et euangelistarum extra tempus paschale^b {et [in] tractibus cantandis}^a.

3. In festo [autem] sancti iohannis apostoli et^o in ebdomada natalis domini utuntur rectores [chori] capis albis.

In omnibus autem festis unius confessoris uel plurimorum confessorum utuntur capis sericis crocei coloris.

p. 212.

XX (20). QUANDO CHORUS REGITUR⁴.

Solet⁵ chorus regi [in ecclesia Sarum] omni die dominica et omni duplici festo et⁶ omni festo nouem leccionum per totum annum; et a primis uesperis Natalis domini usque ad octauas epiphanie, et in ipsis octauis, nisi in uigilia epiphanie cum extra dominicam euenerit; et per ebdomadam pasche et pentecostes, et in quibusdam festis⁷ que contingunt etiam in paschali⁸ tem-

20. HEC SUNT FESTA CUM REGIMINE CHORI {SECUNDUM USUM SARUM [ECCLESIE]}^c.

Solet autem chorus regi omni die dominica et in omni duplici festo {et in omni festo}^d nouem leccionum per totum annum [nisi in tribus diebus ante pascha et in commemoratione animarum]^e; et a primis uesperis Natalis domini usque ad octauas epiphanie, et in ipsis octauis, nisi in uigilia epiphanie cum extra dominicam euenerit; et cotidie per ebdomadas pasche et

¹ SBD transpose.

² SD tractibus.

³ S utuntur.

^a not in RS.

^b SR pasche.

⁴ D QUANDO CHORUS REGI SOLET IN FESTIS, SB

^c not in S.

^d not in J.

QUANDO CHORUS REGI DEBET.

⁵ SBD add autem.

⁶ S adds in.

⁷ SB add etiam and omit it after contingunt.

⁸ D transposes.

pore. In hiis uidelicet. In festo sancti Ambrosii et sancti Georgii¹ et sancti Marci et apostolorum Philippi et Jacobi: et [in] Inuentione sancte crucis et in festo sancti Iohannis ante portam latinam et sancti Dunstani et sancti Aldelmi et sancti Augustini et sancti Barnabe apostoli: et per octauas ascensionis 'domini' et in octaua die² [apostolorum] petri et pauli et per octauas Assumpcionis et Natiuitatis beate³ marie [et per octauas Dedicacionis cuiuslibet ecclesie].

pentecostes, et in quibusdam festis simplicibus trium leccionum in paschali^x tempore.

In festo^a sancti Ricardi [episcopi], Georgii^b, Vitalis, Iohannis ante portam latinam, Dunstani, Aldelmi^c, Edmundi archiepiscopi, et sancti barnabe apostoli; et cotidie per octauas et in octaua ascensionis domini, assumpcionis et natiuitatis beate marie et in singulis commemoracionibus eiusdem {per totum annum}^d [et in commemoracionibus de festo loci]^e, et cotidie per octauas et in octaua dedicacionis ecclesie {ubi per estatem uel in tempore paschali contigerit}^d et in octaua die corporis Christi^f {et apostolorum petri et pauli}^d.

21. HEC SUNT FESTA ET OCTAUE
IN QUIBUS INUITATORIUM A
TRIBUS CANTATUR.

Cantatur inuitatorium a tribus in hiis festis scilicet sancti nicholai, octauae^g epyphanie, conuersio[nis] sancti pauli, cathedra sancti petri, iohannis ante portam latinam, octauae^g ascensionis domini, translacio[nis] sancti edmundi archiepiscopi, barnabe apostoli, octauae^g de corpore Christi, commemoracio[nis] sancti pauli, octauae^g apostolorum petri et pauli, marie magdalene^h, ad uincula sancti petri, laurencii, octauae^g assumpcionis beate marie, decollacio[nis] sancti iohannis baptiste,

¹ SBD transpose SS. George and Mark.

² BD die octauarum.

³ D adds uirginis, SB substitute uirginis for marie.

^a HJ scilicet^o in hiis festis^o, RS in hiis scilicet, R begins Sancti Georgii.

^b H Gregorii.

^c S adds Augustini anglorum apostoli.

^d not in R. ^e from R.

^f R de corpore Christi.

^g oct'. ^h R adds sancte Anne in later hand.

XXI (21). QUE SUNT FESTA¹ DUPLICIA [ET] QUE SIMPLICIA.

1. Sciendum² | est | quod quedam festa sunt duplicia quedam simplicita.

Duplicia autem festa [sunt] in ecclesia Sarum³ videlicet³.

Dies Natalis domini et quatuor sequentes

Dies⁴ circumcisionis domini

Dies⁴ epiphanie

Purificacio⁵ beate marie uirginis⁵

Annunciatio dominica

Prima dies pasche cum tribus sequentibus

[⁶Dominica in albis⁶]

Inuencio⁷ sancte crucis

Dies ascensionis⁸ domini

Dies pentecostes cum tribus sequentibus

Festum sancte trinitatis

[Natiuitas] sancti Iohannis baptiste

[Festum] apostolorum petri et pauli

Assumpcio et

Natiuitas beate marie⁹.

Festum reliquiarum

et¹⁰ sancti Michaelis

octaue^a natiuitatis beate marie, [sancti] michaelis in monte tumba, martini episcopi, sancti^o edmundi archiepiscopi et in^o octauis dedicationis ecclesie.

p. 111.

[19. DIVISIO FESTORUM DUPLICIUM IN ECCLESIA SARUM.]^b

1. Hec sunt festa duplicia [in ecclesia] Sarum principalia^o.

[Principalia Sarum:] dies natalis domini

dies^o epyphanie

dies pasche

dies ascensionis [domini]

dies pentecostes

[dies] assumpcionis beate marie

festum dedicationis Ecclesie

[et] festum loci.

^cMaiores [set] non principalia [festa] [scilicet]^c:

dies purificationis [beate marie]

festum sancte trinitatis

festum de corpore Christi^d

festum reliquiarum

Natiuitas^e beate Marie uirginis^o

[et] festum omnium sanctorum

[festum sancte anne matris marie]^f

festum sancti stephani protomartyris^g.

^h[Hec sunt festa] maiores duplicia^h—

¹ SBD transpose.

² SBD add autem.

³⁻³ D et eadem in ecclesia Dublin hec sunt, SB hec sunt.

⁴ BD prefix et to each and S prefixes it to most.

⁵⁻⁵ SBD sancte marie.

⁶⁻⁶ D et octaua.

⁸ SD ascensio.

¹⁰ B adds festum.

⁷ B et inuencionis.

⁹ SBD uirginis.

^a oct'.

^b C has the next sentence in red as heading. J has this heading and the subdivisions also in red. R has heading Hec sunt festa duplicia principalia secundum usum Sarum. S has the first sentence both as heading and first sentence; further it combines principalia and maiores, making no distinction between them.

^{c-e} R maiores duplicia.

^d J corporis christi.

^e J Natiuitatis.

^f R has this here in the original hand.

^g not in JRHS here but at the head of the next subdivision.

^{h-h} SR minora.

et omnium sanctorum
 et sancti Andree¹
 [et Dedicacio ecclesie]
 [Et ex nouo Deposicio sancti Edwardi regis et confessoris anglie
 Translacio sancti thome martyris
 et Deposicio sancti Eadmundi archiepiscopi et confessoris].

2. In hiis autem duplicibus
 festis chorus regitur a quatuor
 clericis, quorum duo principales
 semper erunt de superiore gradu;
 [et] duo secundarii quandoque de

Festum^o sancti Johannis apostoli
 et euangeliste, sanctorum innocen-
 cium, sancti thome martyris, dies^o
 circumcisionis domini^o [et] annun-
 ciacio[nis] beate marie: feria se-
 cunda tercia [et] quarta ebdomada-
 rum pasche et pentecostes: dominica
 in octauis pasche: inuencio sancte
 crucis, natiuitas sancti iohannis
 baptiste, apostolorum petri et pauli,
 translacio sancti thome martyris:
 exaltacio sancte crucis: et festum^o
 conceptio[nis] beate^a marie [uir-
 ginis].

[Hec sunt] inferiora [festa] dup-
 plicia^o [scilicet]—

Sancti andree apostoli, ^bthome
 [apostoli]^b, mathie apostoli, gregorii
 pape et doctoris, ambrosii episcopi et
 doctoris^c, marci euangeliste, aposto-
 lorum philippi et Jacobi, [sancti
 augustini anglorum apostoli:]^d sanc-
 ti iacobi apostoli, sancti^o bartholomei
 apostoli, augustini episcopi et doc-
 toris, {mathei apostoli et euange-
 liste, michaelis archangeli, sancti}^e
 ieronimi presbiteri^o et doctoris,
 translacio sancti regis^x edwardi et
 confessoris, luce euangeliste [et]
 apostolorum symonis et iude^f.

2. In hiis festis duplicibus
 chorus regitur a quatuor clericis
 quorum duo principales semper
 erunt de superiore gradu, duo se-
 cundarii quandoque erunt de supe-

¹ SBD add apostoli.

^a J sancte.

^b—^b R omit.

^c R adds Georgii in a later hand, S omits Ambrose.

^d C puts this after S. Austin ep. et doct., R last of all.

^e S has a short erasure at this point, hardly enough to have contained these two entries.

^f J adds this in margin and ends here, SHR also end here. § 2 is from C only.

superiore gradu quandoque de secunda forma. De superiore gradu erunt in die natalis domini et [in] duobus [diebus] sequentibus. Et in die pasche et in secunda feria¹: ²et in die epiphanie et² in die ascensionis, [et] in die Pentecostes et in secunda feria: [et] in assumptione³ [et Natiuitate] beate [marie] uirginis.

In reliquis autem [festis duplicibus] secundarii erunt de secunda forma.

[Sunt autem festa duplicia de predictis festis duplicibus, in quibus ad primas uesperas tantum cantetur antiphona supra psalmum *Magnificat* antequam psalmus intonetur: et de eis fiat processio ante missam, quandocunque feria festa illa contigerint; et omnia altaria ecclesie ad primas uesperas tantum incensabuntur: ad matutinas uero et ad secundas uesperas nisi tantum autenticum altare et chorus similiter: uidelicet dies Natalis domini: Dies epiphanie: Dies Purificacionis beate marie: Dies ascensionis domini: Dies pentecostes: Festum sancte trinitatis: Dies assumptionis et Natiuitatis beate marie: Festum reliquiarum; et omnium sanctorum: Dedicatio ecclesie: Et quodlibet festum cuiuslibet ecclesie uel capelle.

Et quandocunque nouem lectiones in predictis festis duplicibus quibus tota cantetur antiphona antequam psalmus *Magnificat* intone-

riore gradu, quandoque de secunda forma.

De superiore gradu erunt [] die natalis domini et tribus diebus sequentibus ad placitum. In die epiphanie, die pasche et secunda feria, in die ascensionis, in die pentecostes et secunda feria: in die assumptionis beate Marie uirginis, et in dedicacione ecclesie erunt omnes de superiore gradu. In ceteris duplicibus erunt secundarii de secunda forma.

¹ D adds pasche.

²⁻² SBD have this earlier.

³ S has this earlier.

B goes on at § 3 Omnia autem festa,

tur, contigerint, ad matutinas, scilicet ad secundam ad quintam et ad octauam leccionem incensetur autenticum altare et chorus similiter ab uno sacerdote ex utraque parte uicissim assumpto, dyacono ei ministrante: ad *Te deum laudamus* simili modo fiat.

In ceteris autem festis duplicibus per annum ad utrasque uesperas et ad matutinas non incensatur nisi altare principale tantum et chorus. Similiter in singulis Nocturnis ad matutinas et ad *Te deum laudamus* non incensatur altare neque chorus. Et ad primas uesperas nec ad matutinas neque ad secundas uesperas non tota cantetur antiphona super psalmum *Magnificat* antequam psalmus intonetur, sed statim, postquam incipiatur antiphona, psalmus *Magnificat* intonetur.

Ante missam uero nulla de eis processio, nisi aliqua predictorum festorum in dominica contigerit: tunc enim fiat processio de eis tantum.]

3. Omnia autem festa que non sunt¹ duplicitia, in quibus chorus regitur, dicuntur simplicia. In talibus itaque [festis] chorus² regitur a duobus tantum de secunda forma.

In maioribus autem festis duplicibus committitur discrecioni cantoris, quos uelit, ad chorum regendum ordinare: ita tamen prouideat, quod semper principales sint³ canonici, si tot fuerint⁴ presentes. In aliis uero festis duplicibus erunt princi-

3. Omnia festa que non sunt duplicitia, in quibus chorus regitur, dicuntur simplicia. In talibus itaque chorus regitur a duobus tantum de secunda forma.

In maioribus autem duplicibus festis committitur discrecioni cantoris, quos uelit, ad chorum regendum ordinare: ita tamen prouideat, quod semper principales sint canonici si tot fuerint presentes. In aliis uero festis duplicibus erunt

¹ D dicuntur.

³ D transposes.

⁴ D sint.

² D transposes.

pales canonici ebdomadarii. Secundarii iuxta cantoris dispensacionem¹ † elignantur de secunda forma.

In simplicibus autem festis tenentur chorum regere ebdomadarii, qui scilicet in tabula dominicali² scribuntur ad Inuitatorium³ dicendum: et hii quidem chorum regent, quandocunque regendus est, per⁴ quindecim dies continuos per totum annum, quando tabula per septimanas integras discurrit: ita quod [qui] in prima⁵ ebdomada [qui] fuit principalis, in secunda [ebdomada] sit secundarius: et uice uersa.

principales canonici ebdomadarii. Secundarii iuxta cantoris discrecionem eligantur de secunda forma.

In simplicibus festis tenentur chorum regere ebdomadarii, qui scilicet in tabula dominicali scribuntur ad inuitatorium dicendum: et hii quidem chorum regent, quandocunque regendus est, infra quindecim dies continuos per totum annum quando tabula per septimanas integras discurrit; ita quod qui in prima ebdomada est principalis, in secunda sit secundarius; et uice uersa.

p. 27.

XXII. (22) DE ALTERNACIONE CHORI.

1. Alternis enim uicibus per septimanas chorus esse debet, una septimana ex parte Decani, alia ex parte Cantoris. In omnibus tamen duplicibus festis semper debet esse ex parte Decani chorus per totum annum, si fuerit ibi persona presens, qui diuinum officium in hiiis⁶ festis exequatur; nisi in Natali⁷ tempore et paschali⁸ et in ebdomada pentecostes: tunc enim in illis continuis festis duplicibus, singulis diebus chorus mutetur⁹.

2. In quibusdam tamen temporibus anni non per septimanas sed per dies tabula discurrit, scilicet a die dominica proxima ante¹⁰ Natale¹¹, quando in sabbato prece-

15. DE ALTERNACIONE CHORI PER SEPTIMANAS.

1. Alternis [enim] uicibus per septimanas chorus^x esse debet, scilicet una septimana ex parte decani et alia^a [septimana] ex parte cantoris. In omnibus tamen duplicibus festis semper debet esse chorus ex parte decani per totum annum, si fuerit ibi personaliter presens, qui diuinum officium in illis festis exequatur; nisi in ebdomada natalis domini, pasche et pentecostes. Tunc enim in illis continuis^x festis duplicibus singulis diebus^o chorus mutatur.

2. [In quibusdam tamen temporibus anni non per septimanas sed per singulos dies chorus mutatur:] scilicet a die dominica proxima ante natale, quando in sabbato

¹ SBD disposicionem.

² D dominica.

³ SBD infra.

⁴ SBD illis.

⁵ BD in tempore pascha, S in tempore pasche.

⁶ SBD mutatur.

⁷ D adds domini, S transposes.

⁸ D uitatorium.

⁹ D adds dominica et.

¹⁰ SBD transpose.

¹¹ D a.

^a J altera.

dente chorus uterque perficitur, usque ad octauas epiphannie si in dominica euenerint¹. Si autem in aliqua feria² media contigerint, tunc usque ad proximam dominicam³ diem sequentem idem seruabitur⁴. Si uero in proximo sabbato ante natale non fuerit uicissitudo utriusque chori pariter completa, tunc a natali⁵ die usque ad predictum terminum tabula per dies discurret⁶.

Item a cena domini usque ad octauas pasche uariatur chorus per singulos dies: rectores tamen ebdomadarii ante diem pasche non mutantur⁷.

Simile quoque obseruabitur⁸ in ebdomada pentecostes usque ad diem sancte trinitatis.

(p. 107.)

proximo precedente chorus uterque perficitur, usque ad octauam epiphannie si in dominica euenerit. Si [autem] in aliqua media^a feria contigerint^a, tunc [enim] usque ad proximam dominicam [tunc] sequentem^b obseruabitur. Si enim in proximo sabbato ante natale non fuerit uicissitudo utriusque chori pariter completa^c, tunc a die natalis domini usque ad predictum terminum singulis diebus chorus mutatur.

Item a cena domini usque ad octauas pasche uariatur chorus per singulos dies. Rectores tamen ebdomadarii ante diem pasche non mutantur: a die autem pasche usque ad octauam eiusdem singulis diebus uariantur.

Simile quoque obseruetur^d in ebdomada pentecostes usque ad festum^e sancte trinitatis^f.

3. {Qua dominica eciam tabula communiter id est per dies discurret, singulis diebus immutantur rectores. Ab inceptiōe enim communis tabule in omni dupplici festo scribuntur duo rectores de secunda forma per ordinem, facta inceptiōe a principali capite formarum.

In omni uero dupplici festo duo principales rectores scribantur pro uoluntate ipsius cantoris; secundarii uero secundum ordinem predictum.}g

p. 107.

¹ B euenerit.

² SBD transpose.

³ BD transpose.

⁴ D modus obseruabitur, S obseruabitur.

⁵ SD transpose, B die Natalis.

⁶ SB discurret.

⁷ SBD add a die autem pasche usque ad octauas singulis diebus uariantur.

⁸ SD obseruetur, B obseruatur.

^a H euenerit.

^c HR completi.

^e H diem.

^g from C.

^b S subsequentem.

^d JRH obseruatur.

^f JRHAS end here.

XXIII. (23) DE OFFICIO RECTORUM
CHORI [ECCLESIE SARUM].17. DE OFFICIO RECTORUM [CHORI]
AD UESPERAS ET AD MATUTINAS
ET AD OMNES ALIAS HORAS ET
AD MISSAM [IN FESTIS SIMPLI-
CIBUS].

1. In [duplicibus uel] simplicibus festis, principalibus¹† rector chori ab initio in uesperis² antiphonam super psalmos³ et psalmi intonationem et differenciam a cantore querat, et in quo gradu debeat³ incipi: hoc quesito sequatur⁴ illud iuxta cantoris responsionem. Si plures fuerint antiphone super psalmos, secundam⁵ et quartam secundarius [in sua parte] eodem ordine et eodem gradu iniungat. Si uero responsorium ad uesperas sit cantandum, tunc principalis rector chori post intonationem quarti psalmi responsorium a cantore inquiret, et a quo uel a quibus sit cantandum: si fuerit a duobus cantandum, tunc principalis⁶ secundario responsorium significet, et a quo sit cantandum⁷ sua parte. Si uero ab uno sit cantandum, tunc principalis rector in sua parte cui ipse uoluerit illud iniungat.

Deinde idem rector ymnum [et] uersiculum et antiphonam super *Magnificat* et *Benedictus*⁸† et earum ordinem a cantore inquiret⁹. Hiis omnibus quesitis, ipsemet ymnum inchoet. Uersiculum¹⁰, si a duobus

1. [In] simplicibus festis cum regimine chori et in dominicis principalibus rector chori ab initio in uesperis² antiphonam super psalmos et psalmi intonationem et differenciam a cantore querit^b, et in quo gradu debet incipi: hoc quesito, exequatur illud iuxta cantoris responsionem^c. Si plures antiphone fuerint^d super psalmos, secundam antiphonam^e et quartam^e secundarius rector eodem ordine et^e eodem^f gradu inquiret et iniungat. Si uero responsorium ad uesperas sit cantandum, tunc principalis rector post inceptiorem^g quarti psalmi responsorium^o a cantore inquiret^h, et a quo uel a quibus sit cantandum: si [uero] fueritⁱ a duobus cantandum, tunc principalis rector secundario responsorium significet, et a quo sit cantandum^k ex sua^x parte. Si uero ab uno sit cantandum; tunc in sua parte^x principalis rector cui ipse uoluerit illud^x iniungat.

Deinde ipse¹ rector ymnum [et] uersiculum et antiphonam super *Magnificat* et memorias et earum ordinem^m a cantore querat^m. Hiis omnibus quesitis, ipsemet illumⁿ inchoet: {quod de omni ymno

¹ SBD principalis.² D antiphonam psalmi.³ D transposes.⁵ SBD add antiphonam.⁶ D adds rector chori.⁸ SBD memorias.¹⁰ D et uersiculus.⁴ SBD exequatur.⁷ SBD add ex.⁹ SD querat.^a JR uesperarum.^b S querat.^d R sint antiphone.^f H eodemque.^h HJ inquiret.^k C inserts here (from above) tunc principalis rector.¹ HSJR idem.^a JRHS ymnum.^c R disposicionem.^e J terciam.^g HJR inchoacionem.¹ H sit.^m inquirat a cantore.

sit dicendus, per se uel¹ per secundarium a duobus pueris ex duabus² partibus chori iniungat: si autem ab uno solo [uersiculus sit dicendus, principalis rector] per se tantum [ex sua parte alicui puero iniungat]. Deinde antiphonam super *Magnificat* iniungat et psalmum³ intonet.

2. [Notandum est autem, quod is uel hii qui psalmum intonent, usque ad metrum debent psalmum dicere, et a loco, quo dimittant dicere, chorus incipiat psalmodiare. Hoc eciam seruetur ad uesperas et ad matutinas siue ceteras horas siue ad missam generaliter, quod is uel hii qui incipit antiphonam aut psalmum aut ymnum aut responsorium aut officium misse aut *Kyrieleyson* aut gradale aut offerendam aut *Sanctus* aut *Agnus dei* aut communionem, solus tractatim incipiat, et ab eo loco quo dimittit alii incipiant cantare.

Preterea quisque clericus se gerat sic in ecclesia, uidelicet in psalmo dicendo, ut seruet modum, qui canendi deo et angelis placet et corda quorundam audiencium ad deuotionem trahit; teste Bernardo qui ait. Psalmodiam non nimis protrahantur: punctum nullus teneat sed cito dimittat. Post metrum bonam pausam faciamus. Nullus ante alium incipere et nimis currere presumat aut post alios nimium trahere uel punctum tenere. Simul canemus, simul pausemus, semper ascultando.]

incipiendo semper obseruetur, cum duo tantum rectores fuerint in choro; nisi de incepcone ymni *Ave maris stella*, quem omnes rectores ad altare conuersi semper simul incipiant^a. Uersiculum si a duobus sit dicendus {principalis rector}^a per se et secundarium [a] duobus pueris ex duabus chori^x partibus iniungat[ur†] Si [autem] ab uno solo [uersiculus], per se tantum. Deinde antiphonam super *Magnificat* iniungat et psalmum ipsum inchoet.

¹ SBD et.

² D a duobus.

³ SBD add ipsum.

^a not in JRHSA

3. Dum [autem] dicitur oratio [post *Magnificat*] cui uoluerit *Benedicamus* iniungat; et, si [*Benedicamus*] duplex fuerit, secundarius ex sua parte [cui uoluerit *Benedicamus* iniungat dicendum cum alio ex parte principalis rectoris chori].

Memorias autem [si memorie habeantur] ipsi rectores simul¹ incipiant. Ultimum uero *Benedicamus* secundarius ex sua² parte semper iniungat: ³si duplex fuerit [*Benedicamus* utriusque rectores chori iniungant]³.

Sciendum autem⁴, quod ad uesperas et ad matutinas et ad missam chorum regere⁵ tantum.

Ad completorium officium est² principalis rectoris uersiculum² iniungere et antiphonam super *Nunc dimittis* cui uoluerit.

4. Ad matutinas officium est⁶ principalis rectoris in primis Inuitatorium a cantore querere et cantare psalmum⁷ *Venite*: deinde cum socio suo ⁸incipiant primum uerbum Inuitatorii tantum, choro prosequente. Deinde cum socio suo psalmum cantet⁸. [Et si duplex

2. Dum dicitur oratio, cui uoluerit ^x*Benedicamus*^x iniungat; et si duplex festum^o fuerit, secundarius ex sua parte iniungat.

Memorias simul ipsi rectores incipiant: ultimum uero *Benedicamus* secundarius semper^o ex sua parte iniungat^o: [et], si duplex fuerit^x festum^o, uterque.

^aSciendum est autem quod ad utrasque uesperas et ad matutinas et ad missam tantum regitur chorus quando[cunque] regendus^b est^a.

Ad completorium officium principalis rectoris^o est iniungere uersiculum et antiphonam super *Nunc dimittis* cui uoluerit.

{In quadragesima autem, antiphona *Media uita* uel *O rex gloriose* reincepta post psalmum *Nunc dimittis*, queratur uersus a rectore si in simplicibus festis a duobus chori pariter, in duplicibus a duobus rectoribus principalibus.}^c

3. Ad matutinas officium principalis rectoris [est], in primis inuitatorium a cantore querere et cantum psalmi *Venite*: deinde cum socio^o suo^x inuitatorium incipiat et psalmum simul cantent.

Postea^o principalis rector querat^d a cantore ymnum et primam anti-

¹ S similiter and SBD transpose.

² SBD transpose.

³⁻⁸ SBD et si duplex fuerit, uterque.

⁴ D adds est.

⁵ SD transpose.

⁶⁻⁸ SBD incipiat inuitatorium et psalmum

simul cantent.

^{a-a} C in red.

^c not in JRHSA.

^b J sit regendus.

^d R inquirat.

festum fuerit, quattuor rectores chori Inuitatorium festis duplicibus percantent totum antequam a choro repetatur]. Postea principalis rector [chori] a cantore querat¹ ymnum et primam antiphonam super psalmum²: deinde uersiculos suo loco et primam antiphonam super laudes; et cetera omnia ut supra notatum est [ad uesperas] exequantur³.

Ad primam principalis rectoris¹ [chori] officium est antiphonam super [psalmum] *Quicumque uult* iniungere et responsorium *Iesu Christe*.

5. Ad missam [uero] officium¹ eiusdem est in primis a cantore officium¹ querere: deinde [cum] socio [suo] intonare⁴ †: postea [idem rector cum suo secundo] simul incipiant, et psalmum intonent, et *Gloria patri* incipiant. Deinde eodem modo *Kyrieleyson*⁵ queratur intimatur⁶ et incipiat: deinde [gradale] sequencia [et] offerenda [et] *Sanctus* [et] *Agnus [dei]* et communio predicto modo querantur intimantur⁷ et [simul] incipiuntur⁸.

Preterea in profestis diebus per totam ebdomadam eiusdem [principalis rectoris] officium est ymnum⁹ et antiphonam super *Magnificat* querere et iniungere¹⁰.

[Ad completorium ut supra.

Ad matutinas Inuitatorium que-

phonam super psalmos: deinde uersiculum suo loco et primam antiphonam super laudes: et cetera omnia ut supranotatum est ad uesperas sunt exequenda.

Ad primam principalis rectoris^x officium est^o antiphonam super psalmum^o *Quicumque uult* iniungere, et responsorium *Iesu Christe* cui uoluerit.

4. Ad missam officium principalis rectoris est a cantore inprimis^a officium [misse] inquirere^b, deinde socio suo illud intimare: postea illud^o simul incipiant^c, et psalmum intonent, et *Gloria patri*^o incipiant^d. Deinde eodem modo *Kyrieleyson*^x queratur et intimetur^e et incipiat: deinde sequencia offerenda^f *Sanctus* [et] *Agnus* et^o communio predicto modo querantur^g et intimentur et incipiuntur^h.

Preterea in profestis diebus per totam ebdomadam eiusdem est officium ad uesperas uersiculum et antiphonam super *Magnificat* querere et iniungere et *Benedicamus* iniungere.

[Ad completorium ut supra.]ⁱ

Ad matutinas in profestis diebus

¹ SBD transpose.

² D psalmos.

³ SBD exequatur.

⁴ SBD illud intimare.

⁵ BD transpose.

⁶ SDB intimetur.

⁷ SBD intimetur.

⁸ B incipiuntur.

⁹ SBD ad uesperas uersiculum.

¹⁰ SBD add et, *Benedicamus* iniungere.

^a R in principio.

^c JR incipient.

^e S intimatur.

^g R querentur.

ⁱ not in H.

^b RH querere.

^d SJR incipient.

^f J offertorium.

^h SJR incipiuntur.

rere et cantare et ymnum¹ et antiphonam super psalmum² querere et iniungere, [et] [*Benedicamus* iniungere]³. [Et] ad primam responsorium [*Iesu Christe*] iniungere.

inuitatorium querere et cantare^a; et^o uersiculum et antiphonam super *Benedictus* querere et iniungere [et *Benedicamus* iniungere]^b.

Ad primam, responsorium *Iesu Christe* iniungere.

18. [ITEM] DE OFFICIIS^c RECTORUM [CHORI] IN FESTIS^x DUPPLICIBUS.

6. In duplicibus autem festis semper⁴ rectores totum Inuitatorium cantent antequam a choro repetatur. [Deinde] principalis rector et suus collateralis simul⁵ ymnum incipiant et psalmos usque ad metrum intonent⁶; et secundarius cum suo collateralis ex sua parte eodem modo se gerant. Preterea ipsi collaterales uersiculos, et *Benedicamus* [*domino*] iniungant.

Ad primam [principalis] collateralis ex sua parte⁶ responsorium [*Iesu Christe*] iniungat.

7. Ad missam uero, principalis rector *Gloria in excelsis* a cantore querat et sacerdoti iniungat. Cetera autem omnia sicut in simplicibus⁷ festis, ⁸de quibus ut supra dictum est⁸, exequantur.

Preterea sciendum [est⁹] quod si aliquis rector chori in simplicibus festis in tabula scribitur ad cantandum solus, capam sericam non deponat interim¹⁰; si autem cum

1. In festis duplicibus omnes quatuor rectores simul totum inuitatorium cantent antequam a choro repetatur, et totum psalmum *Uenite* simul cantent. Deinde principalis rector et suus collateralis simul ymnos incipiant et psalmos intonent et secundarius cum suo collateralis ex sua parte eodem modo se gerant^d. Preterea ipsi collateralis^e uersiculos et *Benedicamus* iniungant.

Ad primam uero^o collateralis rector^o ex parte chori responsorium *Iesu Christe* iniungat.

2. Ad missam uero principalis rector *Gloria in excelsis* a cantore querat et sacerdoti iniungat. Cetera autem^o omnia sicut in simplicibus festis de duobus dictum est exequantur.

Preterea sciendum est quod si aliquis rector chori in simplicibus festis^f in tabula scribitur ad cantandum solus, capam sericam interim non deponat. Si autem cum [alio]

¹ SB uersiculos.

² D adds *Benedictus*, SB substitute it.

³ D omits from Ad completorium to here.

⁴ SBD omnes simul.

⁵⁻⁶ SBD psalmos intonent et ymnos incipiant.

⁶ SB ex parte chori. ⁷ D duplicibus.

⁸⁻⁹ SBD de duobus dictum est.

⁹ D transposes.

¹⁰ SB transpose.

^a JH iniungere, R cantare et querere.

^b from HS.

^c SH OFFICIO.

^d J gerent.

^f R in simplici festo.

^o SHJR collaterales.

alio cantauerit in habitu [se]¹ illi conformet². Preterea si ad legendum scribitur in tabula, habitum legendi³ extra chorum assumat.

cantauerit in habitu se illi conformet. Preterea si ad legendum scribitur in tabula habitum extra chorum assumat.

p. 29.

XXIV. (24) QUOD QUILIBET CLERICUS SUB CAPA UTATUR SUPERPELLICEO.

Generaliter [eciam] observari debet, quod tam rector chori quam quisque⁴ alius sub capa serica utatur superpelliceo.

(pp. 25, 26)

Preterea officio⁵ rectoris chori est annexum, ne pueri inordinate se gerant in choro, et ne chorum exeant nisi licencia⁶.

Tenentur eciam⁷ pueri interesse uesperis, completorio, [et] prime hore diei et misse. Vigiliis quoque mortuorum, quocienscunque fuerit corpus presens⁸, et in trigintalibus et in anniuersariis. Ad completorium non tenentur esse pueri, [nisi hii] qui in tabula scribuntur, [nec ad matutinas]⁹.

In aduentu uero [domini] et a septuagesima usque ad quadragesimam puer ebdomadarius responsoriorum¹⁰ tenetur interesse tercie et sexte hore diei, ad antiphonas incipiendas et responsoria cantanda, quando de temporali agitur.

In quadragesima¹¹ tenetur idem interesse omnibus horis diei ad hoc idem faciendum.

¹ S transposes.

² H has confirmet.

³ SB legentium.

⁴ SBD quilibet.

⁵ D officium.

⁶ SBD add providere, B reads licenter.

⁷ SBD autem.

⁸ SBD fuerint corpore presente.

⁹ S has Ad matutinas interesse non tenentur pueri nisi hii qui in tabula scribuntur.

¹⁰ SB responsorii.

¹¹ SBD add uero.

XXV. (31) DE TABULE DISPOSICIONE¹ DOMINICALIS.

Tabula [dominicalis] ita disponi debet: in primis scribi debent rectores chori, canonici scilicet secundum ordinem quo scripti sunt in matricula ecclesie; bini et bini per quindecim dies ad lectiones legendas et responsoria cantanda scribantur clerici in tabula pro dispositione ipsius cantoris. Deinde scribatur puer² lecturus in capitulo per ebdomadam: deinde qui [ad] candelabra, quis thuribula³, quis aquam, ⁴quis crucem. Ad missam duo pueri qui ad⁴ gradale [et] de⁵† duo de superiore gradu [qui ad] *Alleluia*: ita tamen quod pueri minores scribantur ad candelabra et⁶ aquam, maiores ad legendum in capitulo, et ad thuribula³, et ⁷ad crucem acoliti⁷. Ad missam uero cantandam et ad epistolam et⁸ euangelium legendum scribi debent canonici tantum eo[dem] ordine quo scribuntur in matricula ad illa officia exequenda. Et hec tabule dispositio locum habet in omnibus dominicis diebus [et in festis nouem leccionum] 'simplicibus' per 'totum' annum extra octauas.

XXVI. (32) DE TABULA IN DOMINICA PALMARUM.

In dominica [tamen] palmarum quedam predictis adiciuntur, scilicet qui⁹ duo de secunda forma deferant

¹ SD transpose.² D ipse.³ SDB thuribulum.⁴⁻⁴ SD quis acolitus ad missam, qui duo pueri ad. B quis acolitus. Ad...⁵ SDB qui.⁶ SD insert ad.⁷⁻⁷ D acolitum, SB ad acolitum.⁸ SD insert ad.⁹ D quo.

reliquias ad processionem: qui tres ad *En rex uenit* de eadem forma¹: qui septem pueri ad *Gloria laus*: qui tres sacerdotes ad [uersum] *Unus autem* [post antiphonam *Collegerunt*] scribantur [in tabula].

XXVII. (25) DE MODO EXEQUENDI OFFICIUM IN PRIMIS UESPERIS PRIME DOMINICE² ADVENTUS [DOMINI].

1. Dominica prima in aduentu [domini], ad uesperas, pulsato³ classico, excellencior [persona uel] sacerdos, qui presens fuerit, dicta oratione dominica, officium exequatur.

Antiphona super psalmum⁴ [*Benedictus*] incipiat in secunda forma a primo clerico illius gradus; qui, dum incipit, ad chorum stet conuersus. In fine autem primi uersus psalmi ad altare se inclinet. Hoc eciam per totum annum⁵ generaliter, obseruetur in conuersione et inclinacione, a cuiuscunque gradus clerico antiphona³ incipiat. Secunda uero antiphona⁵, a suo pari ex opposito⁶ incipiat: cetera [antiphona⁷] sequentes⁸ hinc inde discurrant. Hic ordo obseruetur in omnibus sabbatis per totum annum super hiis antiphonis incipiendis.

(p. 15.)

40. DE MODO EXEQUENDI OFFICIUM IN FESTIS SIMPLICIBUS^x NOUEM LECCIONUM {ET IN DIEBUS DOMINICIS}^a.

1. Omnibus diebus^x dominicis et in^o festis simplicibus cum regimine chori per totum annum ad primas uesperas,

[Antiphona uel] antiphona super psalmos^{ba} primo clerico de^b secunda forma incipiat.

(p. 111.)

{Si fuerint plures antiphona, tunc secunda a suo pari ex opposito incipiat: sequentes antiphona hinc inde in eodem gradu discurrant.

Chorum intrare possunt clerici ad^o secundas^o uesperas^o usque ad tertium uel ad quintum uersum primi psalmi, et ad completorium similiter, hii qui scilicet uesperis

¹ SDB transpose.

² B in prima dominica.

³ D incipit antiphona, a suo...

⁴ SDB psalmos.

⁵ SB transpose.

⁶ D addis altera.

⁷ SD uero.

⁸ SDB add per ordinem.

^a not in J.

^b—^b SRJ in.

interfuerint precedentibus: alias autem ad completorium uel ad uigilias mortuorum intrare nullo modo possunt nisi in quadragesima ut supradictum est.

Decano uero chorum uel capitulum intranti uel transitum ibi facienti clerici omnes tenentur assurgere: nullusque clericorum uel aliorum canonicorum ecclesie preter eius licenciam sibi minuat uel a ciuitate redeat per unam noctem ex sciencia moram facturus foris.^a

(p. 8.)

(p. 112.)

Post tercium¹ psalmum tres², accepta licencia a rectoribus [chori], egrediantur ut se induant, duo ad deferendos cereos, tercius ad thuribulum.

Sacerdos uero in capitulum³ dicendo nec stallum nec habitum mutet, sed dicendo ad altare [se] uertat: et hoc semper obseruetur.

2. Ad has uesperas duo clerici de superiore gradu in capis sericis responsorium ad gradum chori cantent⁴: eodem modo cantetur responsorium ad uesperas in sabbatis ante passionem et [ante] dominicam, palmarum: in ceteris autem sabbatis per totum annum, quando de temporali agitur, et responsorium cantetur⁵ | a duobus de secunda forma, in capis sericis cantetur.

2. Responsoria a duobus clericis de secunda forma in capis sericis ad gradum chori cantentur^b.

Omnes uersiculi ad utrasque uesperas et ad matutinas a singulis pueris dicuntur, loco nec habitu mutato, ex parte chori principalis^c, ita quod^o uersiculus^x in secundo nocturno dicitur^x ex alia^o parte chori similiter a puero.

¹ SDB add uero.

³ SDB capitulo.

⁵ SD cantatur.

² SDB add pueri.

⁴ SDB transpose.

^a not in SARJ.

^b S Responsorium...cantetur.

^c R principali.

3. In penultimo uersu ymni exeat sacerdos ad cappam sericam assumendam.

Dicto uero ymno, unus puer ex parte chori dicat uersiculum, loco nec habitu mutato, ad altare conuersus. Idem modus seruetur a quolibet puero, quandocunque solus dicit uersiculum uel *Benedicamus*.

4. Interim autem ceroferarii introeant¹, et, acceptis candelabris, ueniant obuiam² sacerdoti ad gradum presbiterii. Deinde sacerdos ponat thus in thuribulo³ benedicendo¹, et procedat ad altare, et, facta genuflectione ante altare, illud⁴ incenset, primo in medio, deinde [in] dextera parte, postea⁵ in sinistra; exinde ymaginem beate marie⁶, [et] postea archam in quo⁷† continentur reliquie: deinde thurificando altare circum, eat: hoc peracto [sacerdos] [accedat] ad extremum gradum ante altare, [et] ad altare⁸ se inclinet: et, precedentibus ceroferariis et thuribulo, in stallo⁹ huic officio deputato se recipiat.

3. In penultimo uersu ymni exeat sacerdos in uestibulum^a ad capam sericam sumendam.

(p. 113.)

(p. 114.)

XXVIII. (26) DE CHORI THURIFICATIONE.

1. Deinde puer ipsum sacerdotem ibidem [in stallo suo] incenset: postea rectores chori incipiens a principali: deinde superiorem gradum ex parte Decani, incipiens ab ipso decano: postea superiorem gradum ex parte cantoris eodem

(p. 116.)

¹ SDB transpose.

² B transposes.

⁴ SDB incenset altare.

⁶ SDB uirginis.

⁸ SD transpose.

³ SDB turribulum.

⁵ SD post.

⁷ SDB qua.

⁹ S transposes.

^a R ad uestibulum.

ordine: exinde secundas formas et primas |formas| secundum ordinem¹: ita ut puer ipse singulos² incensando illos³† inclinet: hec autem fiant dum antiphona super *Magnificat* incipiatur⁴, et psalmus psallitur.

2. Antiphona uero [super *Magnificat* et super *Nunc dimittis* et *Benedictus*] in superiore gradu incipiatur⁵.

Dum autem^{5a} antiphona canitur post *Magnificat*, sacerdos ad gradum [chori] accedat, et puer ebdomadarius leccionis in superpelliceo⁶ deferat⁷ librum⁸ [ad dicendam orationem], ceroferariis [autem] eidem sacerdoti assistentibus.

Finita oratione unus puer⁹ [ex parte chori] dicat [primum] *Benedicamus*¹⁰: secundum *Benedicamus* post memorias dicat aliquis¹¹ puer ex opposito, eodem modo [loco nec habitu mutato].

4. Antiphona super *Magnificat* in superiore gradu inchoatur^a: et hoc generaliter sit^b per totum annum, quod qualibet antiphona super *Magnificat* et *Nunc dimittis* et *Benedictus* in superiore gradu [semper] incipia[n]tur.

(p. 117.)

Primum *Benedicamus* ab uno solo puero ex parte chori dicitur, loco nec habitu mutato, sed ad altare conuerso: secundum uero *Benedicamus*, si habeatur, dicitur ex alia parte chori supradicto modo, scilicet a puero in choro et non [a] ceroferario^c. Et si forte non assistunt^d pueri in choro, tunc dicuntur [singuli] uersiculi [et *Benedicamus*] a singulis clericis de secunda forma supradicto modo.

Hiis ita[que] peractis redeat^e sacerdos ad uestibulum ad capam sericam^o exuendam, ceroferariis pre-

¹ SDB simili ordine.

² S singulos incensato, D singulas.

³ SDB illis.

⁴ SDB incipitur.

⁵ SDB add Et hoc generale sit per totum annum quod (D ut) quelibet (DB qualibet) antiphona super *Magnificat* [et] *Nunc dimittis* et *Benedictus* in superiori gradu [semper] incipiatur. ^{5a} SDB uero.

⁶ SDB transpose.

⁷ SDB add ei.

⁸ S libellum.

⁹ SDB puer quidam.

¹⁰ SDB add *Domino*.

¹¹ SDB alius.

^a SRJ incipiatur.

^b S fit.

^c J ceroferariis.

^d J assint.

^e SJ recedat.

cedentibus, rectoribus uero chori subsequentibus.

Deinde statim post *Deo gracias* incipiantur^a de sancta maria, quando in choro dicuntur, a quodam sacerdote ex parte [chori] ebdomadarii.

Hic ordo [scilicet a secundo *Benedicamus* usque hîc,]^b seruetur tam ad uesperas quam ad matutinas quando[cunque] chorus regitur per totum annum, nisi in festis duplicibus tantum.

XXIX. (27) DE MODO EXEQUENDI
OFFICIUM COMPLETORII¹.

Ad completorium antiphonam super psalmos incipiat primus de secunda forma: psalmum² aliquis intonet de superiore gradu.

[Ad completorium, ad primam, terciam, sextam et ad nonam chorus non regitur.

Finita antiphona super psalmos ad completorium, quidam de superiore gradu ex parte chori incipiat yninum.]

Quidam puer dicat uersiculum: et hec omnia fiant iuxta [ordinem et] dispositionem ipsius cantoris³ ebdomadarii.

[Antiphona super psalmum *Nunc dimittis* cui uoluerit clericus ipse cantor ebdomadarius iniungat.]

(p. 50.)

5. Ad utrumque^c completorium antiphonam super psalmos^d incipiat primus clericus de secunda forma: psalmum intonet alius de superiore gradu^d.

Uersiculus, scilicet *Custodi nos*, ab uno solo puero dicitur^e ex parte chori, loco nec habitu mutato.

Antiphona [uero] super [psalmum] *Nunc dimittis* in superiore gradu inchoetur^e.

{Episcopus si assit uel excellentior persona sacerdos dicat *Confiteor* et *Misereatur* et *Absolucionem* tam ad primam quam ad completorium

¹ SDB DE COMPLETORIO SEQUENTE.

² H omits psalmum, S Psalmum intonet aliquis.

³ SDB rectoris.

^a SRJ add uespere.

^b from S.

^c J ultimum.

^{d-d} SARJ in secunda forma incipiatur.

^e J incipiatur.

per totum annum quando *Confiteor* dicitur.} ^a

XXX. (28) DE MODO EXEQUENDI
OFFICIUM MATUTINARUM PRIME
DOMINICE ADVENTUS¹.

1. Eodem² die ad matutinas, [finito inuitatorio et ymno] primam antiphonam super psalmos³ incipiat unus⁴ de prima forma; secunda uero antiphona a suo pari ex opposito incipiat; tertia uero a tercio sibi opposito, quarta [antiphona] a subdiacono uel aliquo alio inferiore in secunda forma; quinta [antiphona] a diacono in secunda forma; sexta [antiphona] in superiore gradu a quouis pro uoluntate ipsius rectoris. Septima [antiphona] ab alio eiusdem gradus clerico; eodem modo octaua et nona [antiphone] per ordinem [discurrunt].

Singuli [uero] uersus⁵ ad matutinas a singulis pueris hinc inde dicantur.

2. Post inchoacionem tercię antiphone puer quidam⁶ librum⁷ ad locum legendi in habitu legencium deferat, qui et ipse primam leccionem legat, habitu non mutato. Secunda

6. ^bAd matutinas primam antiphonam super psalmos incipiat primus de prima forma: secunda a suo pari ex opposito incipiat de eadem forma: tertia uero a tercio sibi opposito in eodem gradu: quarta a subdiacono uel ab aliquo alio inferiore in secunda forma: quinta a diacono in secunda forma: sexta in superiore gradu a quouis pro uoluntate ipsius cantor: septima octaua nona in eodem per ordinem discurrant ascendendo gradatim.

7. Post inchoacionem tercię antiphone quidam puer librum cum lumine ad pulpitem in habitu ad legendum deferat, scilicet semper in capa nigra nisi in festis duplicibus;

¹ SB DE MATUTINIS (D AD MATUTINAS) EIUDEM DOMINICE.

² SDB Eadem.

³ S psalmum

⁴ SDB primus.

⁵ SDB uersiculi.

⁶ S quidem and D corrected from quidam, l.h.

⁷ D transposes.

^a not in SARJ.

^b—^b SARJ Ad matutinas tres prime antiphone a singulis pueris hinc inde incipiantur: {quarta et quinta a clericis de secunda forma incipiantur;} sexta et sic deinceps in superiore gradu discurrant ascendendo gradatim.

Tres prime lectiones a pueris legantur, ita quod prima et tertia a pueris ex parte chori legantur, secunda uero a puero ex alia parte: et sic de singulis lectionibus seruetur ordo {scilicet ut una leccio ab aliquo clerico ab una parte chori et alia ex alia parte legatur:} quod per totum annum obseruetur nisi in festis maioribus duplicibus scilicet in tercio nocturno tantum et in die omnium sanctorum in primo nocturno [tantum]. Quarta et quinta leccio a clericis de secunda forma; sexta et sic deinceps a clericis de superiore gradu ascendendo gradatim legantur.

et tertia [lecciones] similiter a duobus pueris hinc inde legantur. Quarta a subdiacono de secunda forma uel inferiore clerico. Quinta a diacono in¹ secunda forma; sexta [leccio] a quouis in superiore gradu. Septima a diacono superioris gradus.² Octaua et nona [leccio] a diacono uel presbitero de superiore gradu. [Ita lecciones discurrant in ceteris dominicis et in festis cum regimine chori simplicibus nouem lectionum, ut diaconus de superiore gradu septimam leccionem legat.]

3. [Dominica prima aduentus] tres pueri in superpelliceis ad gradum [chori] incipiant primum responsorium³: [Puer] autem, ebdomadarius solus³ primum uersum [cantet]; secundus secundum [uersum]; tercius tercium [uersum];⁴ cantet unusquisque per se: deinde idem pueri *Gloria patri* simul cantent⁴ et simul responsorium incipiant⁵. Cetera [uero] responsoria a singulis clericis iuxta ordinem lectorum cantentur⁶, loco nec habitu mutato: ita ut ex alia⁷ parte chori in eodem gradu singule lecciones cum suis responsoriis dicantur.

[Sed hoc eciam obseruetur semper per totum annum quod is, qui leccionem legat, uersum responsorii sequentis minime cantet, et is uel hii qui responsorium inchoent uersum eiusdem responsorii cantent.

tunc in superpelliceo ferat; qui et ipse primam leccionem legat, habitu non mutato: secunda et tertia similiter a duobus pueris hinc inde legantur: quarta a subdiacono de secunda forma uel ab aliquo inferiore de eodem gradu: quinta a diacono de secunda forma: sexta a quouis in superiore gradu.

Septima a diacono superioris gradus: octaua et nona a diacono uel presbitero in superiore gradu^b.

8. Omnia responsoria a singulis clericis iuxta ordinem lectorum cantentur, loco nec habitu mutato:

ita quod ex eadem parte chori in eodem gradu singule lecciones cum suis responsoriis cantentur^a:

{[et] omnes lecciones in pulpito legantur habitu non mutato.}^c

¹ SD de.

² D adds et.

³ SDB transpose.

⁴⁻⁵ SDB singuli per se cantent: deinde tres [simul] *Gloria patri* [simul], cantent.

⁶ SDB reincipiant.

⁷ D adds nec.

⁸ SDB ut, ex, eadem.

^a SRJ dicantur.
^c not in S.

^b See last page.

Notandum est quod hac die dominica et omnibus dominicis diebus simplicibus, et festis cum regimine chori, et octauis et infra octauas cum regimine chori per totum annum ad gradum chori ultimum responsorium a duobus de superiore gradu cantetur.

In die cene et in duabus diebus sequentibus nonum responsorium ab uno solo clerico de secunda forma cantetur.

Hac in die dominica uersiculum ante laudes sacerdos dicat ad altare conuersus.]

4. In laudibus prima antiphona ab aliquo in secunda forma incipitur¹ iuxta uoluntatem ipsius regentis chorum: secunda [antiphona] ex² suo pari ex³ opposito in eadem forma. Cetere [antiphone] eodem modo per ordinem in eadem forma [discurrant]⁴: cetera omnia, ut ad primas uesperas⁵ prenotatum est, sunt exequenda.

5. Eadem die dominica ad primam, antiphona super psalmos incipitur a primo clerico in secunda forma: antiphona super [psalmum] *Quicumque uult* ab aliquo in superiore gradu incipitur, sicut fit in omni festo per annum quando chorus regitur. Hac die et omni die per annum preterquam in festis duplicibus⁶, responsorium *Iesu*

9. ^aAd laudes prima antiphona incipitur ab aliquo de secunda forma ex parte chori iuxta uoluntatem ipsius chorum regentis: secunda antiphona a suo pari ex opposito in eadem forma dicitur: cetere uero antiphone per ordinem eodem modo in eadem forma dicuntur^a.

Antiphona uero^o super *Benedictus* in superiore gradu incipitur^b.

10. Ad primam antiphona super psalmos {a primo clerico}^c in secunda forma incipitur: et^o antiphona super psalmum^o *Quicumque uult* in superiore gradu [incipitur]^d, {sicut fit in omni festo per annum quando chorus regitur}^c.

Responsorium *Iesu christe* ab

¹ SDB transpose.

² Da, SB autem a.

³ D et.

⁴ SBD uersiculum ante laudes ipse sacerdos dicat.

⁵ H omits.

⁶ B transposes.

^{a-a} SARJ Ad laudes omnes antiphone in secunda forma discurrant.

^b SRJ inchoetur.

^c not in SARJ.

^d R dicitur.

christe dicatur a quodam puero ex parte chori pro uoluntate ipsius rectoris, loco nec habitu mutato. In festis¹ duplicibus [idem] responsorium dicatur a quouis in secunda forma [loco nec habitu mutato], et ab eodem dicatur² uersiculus [*Exurge domine*].

[In passione domini et abhinc usque ad cenam domini responsorium *Iesu christe* non dicitur, nisi in annunciatione dominica, quando infra passionem hoc festum euenerit et celebretur.

In passione domini hic uersiculus sequens ita dicitur, *Exurge domine adiua nos.*]³

Deinde⁴ dicuntur⁵ preces⁶ solito modo usque uersum *Qui replet in bonis*⁶.

uno solo puero dicitur^o, loco nec habitu mutato, ex parte chori: quod per totum annum obseruetur quando responsorium *Iesu christe* dicitur, nisi in^o festis duplicibus tantum: tunc enim dicitur ab uno solo clerico de secunda forma, loco nec habitu mutato, ut supradictum est.

XXXI. (29) EPISCOPUS STATIM DICAT
CONFITEOR IN CHORO⁷.

Episcopus, si assit, uel excellentior canonicus sacerdos⁸ tam ad primam quam ad completorium [*Confiteor* dicat] per totum annum, quando *Confiteor*⁹ dicitur. Finita oratione in choro cum *Dominus uobiscum* et *Benedicamus domino*, eant clerici processionaliter in capitulo¹⁰.

(p. 46.)

¹ SBD add uero.

² SD uersus 'et uersiculus'.

³ For the musical notation see Appendix.

⁴ SDB add in choro. ⁵ SB dicantur.

⁶⁻⁸ SDB cum oratione [dominica] (B usque) *Preciosa est* post uersiculum *Qui replet in bonis desiderium tuum*.

⁷ SBD QUE PERSONA DICIT CONFITEOR IN CHORO.

⁸ SBD add dicat *Confiteor*.

⁹ SBD transpose.

¹⁰ SBD capitulum.

XXXII. (30) DE ORDINATIONE CLERICORUM IN CAPITULO.

1. Sedeant¹ autem clerici² in capitulo hoc ordine : proximus³ episcopo a dextris sede[a]t decanus, deinde⁴ Cancellarius, deinde Archidiaconus dorcestrie⁵, deinde⁶ Archidiaconus wiltesyrie deinde subdecanus : a sinistris episcopi⁷ Cantor, Thesaurarius, Archidiaconus Berkesyrie, deinde⁸ Archidiaconus wiltesyrie [deinde] Succentor : proximi autem ipsis⁹ personis¹⁰ sedeant¹¹ canonici presbiteri : deinde canonici diaconi, subdiaconi hinc inde : deinde¹² uicarii presbiteri, postea ceteri de superiore gradu uicarii¹³ : deinde canonici de secunda forma, deinde diaconi, subdiaconi, minorum ordinum clerici de eadem¹⁴ forma : pueri uero, siue fuerint¹⁵ canonici siue non, stent ante alios in area ex utraque parte pupplici¹⁶†, suo ordine dispositi.

2. In primis puer quidam lectionem, legat¹⁷ de martilogio sine *Jube domine*¹⁸ et sine *Tu autem*¹⁹, in superpelliceo : finita lectione, obitus, si qui fuerint, pronunciet. Sacerdos uero stans post lectorem, si qui pronuncientur obitus, respondeat *Anime eorum et anime omnium fidelium*¹⁰ *defunctorum per dei*²⁰ *miseri cordiam in pace*²¹ *requiescant* : [chorus respondeat¹⁰ *Amen*] Deinde [sacerdos] dicat *Preciosa est in conspectu*

(p. 18.)

¹ SBD sedent.² SB transpose.³ D Primus.⁴ SD dehinc.⁵ D Dorset, S Dorsete, B Dorsetie.⁶ SBD dehinc.⁷ SBD autem.⁸ SBD alius.⁹ D ipsius.¹⁰ B transposes.¹¹ SDB sedent.¹² D Inde.¹³ D transposes.¹⁴ D secunda.¹⁵ D sint.¹⁶ SBD pulpiti.¹⁷ S transposes.¹⁸ D add *benedicere*.¹⁹ SD add *domine*.²⁰ DB transpose.²¹ SDB transpose.

domini et cetera que ad illam¹ hōram pertinent: quibus finitis, puer lector aliam leccionem cum *Jube domine* incipiat, et² cum *Tu autem*³ finiat: sacerdos autem facta benediccione ad leccionem in loco⁴ suo se recipiat: puer uero, finita leccione, a pulpito descendat et tabulam legat.

XXXIII. (67) DE MODO BENEDICENDI
 [SALEM ET] AQUAM⁵ DOMINICA
 [PRIMA] ADUENTUS⁶ [DOMINI]
 ET ALIIS DOMINICIS [PER AN-
 NUM].

Dominica prima in aduentu [domini], peractis hiis, qui ad capitulum pertinent, sacerdos ebdomadarius cum diacono et subdiacono textum deferente et puero deferente thuribulum et ceroferariis et acolito crucem [de]ferente, omnibus albis indutis, et ad altare in medio presbiterii conuersis, in capa serica ad gradum chori aquam benedictam⁷ faciat: et puer, qui ad aquam scribitur in tabula, in superpelliceo⁸ sacerdoti subministret⁸, |tenendo| salem⁹ benedicendum¹⁰ et aquam benedictam gestando¹¹: puer uero ebdomadarius leccionis ad matutinas sacerdoti in libro tenendo in superpelliceo ministret.

[Hoc autem generale sit omnibus dominicis per annum, post capitulum fiat benedictio salis et aque hoc modo

¹ D aliam.

³ SBD add *Domine*.

⁵ D adds IN here and SBD add it below.

⁶ SBD IN ADVENTU.

⁸ SBD ei: D subministrat.

¹⁰ SB dum benedicatur.

¹¹ D sal et aquam quam benedicit.

² SBD add eandem.

⁴ DB transpose.

⁷ SBD transpose.

⁹ SBD sal.

*Exorcizo te, creatura salis et terminetur cum Per eum qui uenturus est: et sic omnis exorcismus finiatur. Si fuerit duplex festum, extra chorum fiat benediccio salis et aque ante aliquod altare, et tercia dicta aspergatur. In aliis uero dominicis in choro benedicatur, et ante terciam spargatur, nisi in dominica palmarum; tunc uero fiat sicut in festis duplicibus: tercia cantata spargitur aqua: dum spargitur aqua antiphona *Asperges me* cantatur.]*

XXXIV. (68) DE ASPERSIONE AQVE
"BENEDICTE".

Peracta benediccione [salis et aque], sacerdos ipse accedat ad principale altare et ipsum circumquaque aspergat: [et hoc generale fit per totum annum. In inceptione aspersionis aque benedictae antiphona *Asperges me*: in paschali tempore antiphona *Uidi aquam*: cantor incipiat antiphonas et uersus psalmi intonat solus, et post unumquemque uersum solus cantor incipiat predictam antiphonam. Finito uersu *Gloria patri*, idem cantor solus dicat *Lauabis me*: in paschali tempore post eundem uersum cantor solus dicat *Et omnes ad*. Postquam principale altare spargatur, idem sacerdos]¹ aspergat¹ ministros sic ordinatos, incipiendo ab acolito: deinde ad gradum chori rediens, ibidem clericos² singulos ad

¹—¹ SBD In redeundo inprimis aspergat.

² SBD transpose.

se accedentes aspergat, incipiens a maioribus. Episcopus tamen si presens fuerit, ad eum aspersio clericorum pertinet. Post aspersi-
onem clericorum laicos in presbiterio hinc indè stantes¹ aspergat. Peracta aspersione [aque benedictæ] redeat sacerdos ad gradum chori et ibi² oracionem cum uersiculo dicat³.

XXXV. (49) DE MODO EXEQUENDI

³OFFICIUM TERCIE HORE PRIME
DOMINICE ADVENTUS³ DOMINI.

I. Prima⁴ dominica [aduentus domini] ad terciam principalis rector chori ebdomadarius⁵ ymnum incipiat uel incipi faciat ab aliquo de superiore gradu: antiphona super psalmos incipiat a secundo clerico de secunda forma ex parte chori, et ita ceteræ antiphonæ ad ceteras horas discurrant per ordinem⁶. Psalmum [idem rector chori] intonet uel intonare⁷ faciat ab aliquo de superiore gradu⁸. Nulla enim ymni uel psalmi debet⁹ incepcio uel intonacio fieri ulla¹⁰ die, per annum nisi in superiore gradu, quando chorus non regitur. Responsorium dicatur [ad illam horam] in secunda forma a clerico⁹ proximo illi, qui antiphonam incepit. Capitulum et collectam dicat sacerdos, loco nec habitu mutato [ad altare conuersus].

Similis modus et ordo seruetur in ceteris horis dicendis.

II. Ad terciam et ad [omnes] alias horas omnia fiant sicut in festis^a quando^b inuitatorium a tribus cantatur.

¹ D adds sacerdos.

²⁻³ D cum oratione uersiculum dicat.

³⁻⁸ SBD HORAS DIEI IN PRIMA DOMINICA [IN] ADVENTU, S. DOMINI.

⁴ SBD Predicta die.

⁵ D ebdomadarii.

⁶ SBD transpose.

⁷ SBD intonari.

⁸ SBD add predictus rector chori.

⁹ D transposes.

¹⁰ S ullo.

^a J festo.

^b S in quibus.

2. Eadem die ad secundas uesperas [prima] antiphona super psalmos incipiat a primo clerico subdiacono [de secunda forma]: secunda antiphona a suo pari ex opposito incipiat: ¹cetera antiphona¹ simili modo [hinc inde] per ordinem discurrant. Hic ordo seruetur² in omnibus dominicis diebus per annum super hiis antiphonis incipiendis. Responsorium ab aliquo de secunda forma cantetur iuxta uoluntatem ipsius regentis chorum³, loco nec habitu⁴ mutato. Hoc eodem modo cantetur responsum omni die dominica [ad secundas uesperas per annum], quando de temporali agitur et responsum habeatur⁵, excepta dominica palmarum: tunc enim responsum⁶ [ad secundas uesperas] ab aliquo in⁷ superiore gradu [loco nec habitu mutato] cantetur⁶. Sciendum [est] autem quod solummodo in aduentu et in quadragesima dicitur responsum diebus dominicis ad secundas uesperas.

Completorium non mutatur.

12. Ad secundas uesperas omnia fiant sicut ad primas uesperas preter responsum.

Preterea omnibus dominicis per aduentum et per totam quadragesimam dicitur responsum ad secundas uesperas ab uno solo clerico de secunda forma, loco nec habitu mutato, ex parte chori.

In dominica tamen^o [in ramis] palmarum [tantum] dicitur responsum ad secundas uesperas ab uno solo clerico de superiore gradu ex parte chori, loco nec habitu mutato.

XXXVI. (50) ADAPTATIO⁸ SERVICII
PRIME DOMINICE ADVENTUS ET
ALIARUM DOMINICARUM PER
ANNUM.

1. Sicut prima⁹ dominica [aduentus] ita singulis dominicis diebus¹⁰ expletur seruicium per annum,

¹—¹ D ceteri autem.

² DB obseruetur.

³ S rectoris, D adds nec.

⁴ B nec habitu nec loco.

⁵ SBD habetur.

⁶ SBD transpose (B cantatur).

⁷ SBD de.

⁸ SBD ADAPTATIO (D DE APTACIONE) SERVICII
DIEI DOMINICE PRIME IN ADVENTU IN ALIIS
DOMINICIS PER ANNUM.

⁹ SBD [in] hac die.

¹⁰ B transposes.

quando de temporali agitur: excepto quod non qualibet die dominica dicitur responsorium ad uesperas; et excepto quod in quadragesima in dominicis [diebus] dicitur responsorium¹ ad utrumque completorium ab aliquo de secunda forma pro arbitrio rectoris ebdomadarii; et excepto quod per quatuor extremas dominicas quadragesime dicuntur tres uersus post² antiphonam super [psalmum] *Nunc dimittis* ad utrumque completorium in sabbatis³ in superiore gradu, in dominicis in secunda forma: in dominica⁴ palmarum in superiore gradu dicuntur. Similiter in quolibet festo nouem leccionum tres uersus post antiphonam super [psalmum] *Nunc dimittis* per quatuor extremas⁵ dominicas† quadragesime⁶ ad utrumque completorium dicuntur modo predicto, excepta annunciacione dominica: tunc enim ad utrumque completorium [in superiore gradu] uersus dicantur⁶.

2. [Et, excepto quod in dominicis [diebus] passionis domini una sola antiphona super psalmos dicitur⁷ in singulis nocturnis [ad matutinas],

13. Item per totam quadragesimam ad completorium dicitur responsorium in sabbatis et in dominicis [diebus] et^o in festis nouem leccionum ab uno solo clerico de secunda forma, loco nec habitu mutato, ex parte chori. Preterea [notandum quod] per quatuor extremas ebdomadas quadragesime dicuntur tres uersus post antiphonam super *Nunc dimittis*, scilicet^o in dominicis et in festis nouem leccionum ad utrumque completorium, {in sabbatis et ad primum completorium}^a in festis sanctorum in superiore gradu dicuntur^o; in dominicis uero [diebus] et^o ad secundum^o completorium [et] in festis sanctorum in secunda forma^b dicuntur^o: in dominica tamen palmarum et in festis dupplicibus predicto tempore contingentibus ad utrumque completorium^c in superiore gradu dicuntur: ita tamen quod primus semper uersus^x et tercius dicitur^o a singulis clericis ex parte chori; [loco nec habitu mutato dicuntur;] secundus uero uersus^o ex alia parte chori [dicetur], loco nec habitu mutato [dicuntur].

14. Preterea in dominica passionis domini et in ramis palmarum una sola^o antiphona dicitur super psalmos; [et] in singulis nocturnis,

¹ S adds et.

² H omits and has super psalmum twice over.

³ S adds autem.

⁴ BD add tamen.

⁵⁻⁶ SBD ebdomadas in quadragesima.

⁶ S dicitur, B dicuntur, SBD transpose.

⁷ SBD transpose.

^a R has only et. J has et in sabbatis...

^b R superiori gradu.

^c S ad utrasque uesperas†.

quarum 'prima' [antiphona] 'incipiatur'¹ in prima² forma, secunda [antiphona] in secunda forma, tertia [antiphona] in superiore gradu.³

3. Similiter [infra octauas pasche et pentecostes] una sola antiphona dicitur⁴ super psalmos ad matutinas⁵ et [ad laudes] illa [que] incipitur⁶ in superiore gradu⁷.

(p. 167.)

4. In octauis tamen pasche [et ultima dominica ante ascensionem domini] quinque antiphone in laudibus⁸ dicuntur in superiore gradu; in dominica proxima⁹ ante ascensionem¹⁰ in secunda forma [eodem modo dicuntur]. Et exceptis quibusdam [dominici], que ad tabulam

quarum prima in prima forma, secunda in secunda forma, tertia in superiore gradu incipitur.

[41. DE DOMINICIS PASCHALIS TEMPORIS.]^a

Preterea in dominicis paschalis temporis ad utrasque uesperas non dicitur nisi una sola antiphona super psalmos, et [illa in secunda forma incipitur]^b.

Similiter^c ad matutinas una sola antiphona super^d psalmos^e ante lectiones et illa incipitur^d in superiore gradu.

Prima leccio et^x primum responsorium a duobus diaconibus^e de secunda forma dicuntur, habitu^f non mutato: secunda et tertia lectiones, secundum^o et tertium responsorium a clericis de superiore gradu dicuntur, ita tamen quod tertium responsorium a duobus cantetur in superpelliceis ad gradum chori.

In laudibus una sola antiphona super psalmos et illa in secunda forma incipitur^g.

Proxima uero dominica ante ascensionem domini quinque antiphone super laudes in secunda forma discurrant. Cetera omnia ad utrasque uesperas et ad laudes et ad alias horas et ad completorium sicut in aliis dominicis nouem lectionum expleantur.

p. 193.

¹ DB incipitur.

² D secunda.

³ B adds *Excepto tempore paschali tunc enim in sabbatis non dicitur nisi una antiphona super psalmos.*

⁴ H omits.

⁵ SBD transpose.

⁶ SBD incipitur.

⁷ SBD add *et una sola* [antiphona] in laudibus.

⁸ B transposes.

⁹ SBD et in proxima (D prima) dominica.

¹⁰ SDB add 'eodem' (S has a blank) quinque.

^a No heading in CSAR. This is from J.

^b SJ incipitur in secunda forma.

^c R omits.

^d S incipitur.

^e RJ diaconis.

^f R loco nec habitu.

^g J incipitur.

dominicalem¹ pertinent: et exceptis mediis dominicis post incepcionem historiarum [ab octauis epiphanie usque ad septuagesimam, et a *Deus omnium* usque ad aduentum domini]; ²una [sola] antiphona [super psalmos] dicitur in laudibus, ³et excepto tempore paschali; tunc enim in sabbatis [et in mediis dominicis eiusdem temporis ad uesperas et in laudibus] non dicitur nisi una antiphona super psalmos³.

XXXVII. (69) DE ORDINE PROCES-
SIONIS ⁴DOMINICA PRIMA IN
ADVENTU⁴.

⁵Dominica prima aduentus domini⁵ eat processio hoc ordine: [primo] procedat⁶ aqua, deinde ceteri iuxta predictum ordinem⁷, deinde pueri et illi de secunda forma iuxta ordinem quo disponuntur in choro: reliqui de superiore gradu eo ordine, quo disponuntur in capitulo, habitu non mutato. Episcopus tamen, si presens fuerit, mitram gerat et baculum: et exeat processio per⁸ ostium presbiterii septentrionale, et eat circa presbiterium. Sacerdos in eundo singula altaria aspergat: deinde in australi latere ipsius ecclesie, per fontes ⁹ueniat processio et procedat⁹ ante crucem; et ibi [omnes clerici] stacionem¹⁰ faciant, sacerdote cum suis ministris predictis in medio suo ordine stante,

¹ SDB add illius temporis.

² SDB add Tunc enim.

3—3 B omits.

^{4—4} SDB EADEM DOMINICA.

^{5—5} SDB Hiis [itaque] peractis.

⁶ SBD procedat.

⁷ SBD add sequantur.

⁸ B ad.

⁹ SBD uenientes procedant.

¹⁰ SBD transpose.

ita quod puer deferens aquam et acolitus stent ¹ante gradum cum cruce¹: deinde, [precibus] consuetis dictis, chorum intrent, et sacerdos ad gradum chori uersiculum et oracionem dicat²: deinde eat cum suis ministris ad cimiterium canonicorum aspergendum, orando pro defunctis.

XXXVIII. (70) ADAPTATIO PROCES-
SIONIS HUIUS DOMINICE [ET] IN
CETERIS DOMINICIS CUM EARUM
EXCEPCIONIBUS.

1. Hic modus et ordo³ processionis seruatur⁴ generaliter omnibus dominicis diebus per annum simplicibus. In dominicis tamen a septuagesima usque ad quadragesimam dicitur⁵ uersus post antiphonam [ad processionem] in ipsa stacione ad gradum ante crucem a duobus clericis de secunda forma ad populum conuersis, habitu non mutato [dicitur]. Similiter a dominica post octauas pasche usque ad proximam dominicam ante ascensionem dicitur⁶ uersus a duobus de secunda forma in superpelliceis [ad clerum conuersis]. In ipsa uero dominica [proxima] ante ascensionem dicitur uersus, a tribus de superiore gradu in superpelliceis in pulpito [ad clerum conuersis].

2. Preterea in dominica palmarum processionem sunt⁷ quedam specialiter annexa: scilicet quod

¹ SDB ad gradum (B gradus) ante crucem.

² SDB transpose.

³ D has a running marginal analysis of this chapter. S adds seruicii.

⁴ SDB seruatur.

⁶ H omits.

⁵ D dicitur.

⁷ SD fiant.

aqua benedicatur¹ extra chorum, sicut quolibet dupplici² festo quod contingit die dominica: et tercia cantata spargitur³ [aqua]: deinde fiat⁴ benediccio florum uel⁵ frondium, et, dum distribuuntur⁶ rami benedicti, preparetur ferefrum cum reliquiis in⁷ quo corpus domini in pixide dependeat, et ad locum stacionis a duobus clericis de secunda forma, non tamen processioni⁸ sequendo, sed in locum⁹ prime stacionis [processioni] obuiam ueniendo, habitu non mutato, deferatur, lumine in lanterna precedente: et sic eat processio, precentore incipiente antiphonam, [in eundo et redeundo et responsorium preter antiphonam *Aue rex noster*;] et excellenciore sacerdote exequente officium processionis, uexillis precedentibus. In primis circa claustrum [eant], et ita exeant per portam cimiterii laicorum†¹⁰ usque ad locum prime stacionis, que sit¹¹ in extrema orientali² parte cimiterii laicorum, ubi in primis legitur Euangelium ab ipso diacono ad processionem induto². Deinde tres, clerici, habitu non mutato, conuersi ad populum, ante reliquias¹² [*En rex uenit*] cantent. Post singulos uersus, executor officii incipiat *Salue*¹³, conuersus ad reliquias, quam sequatur chorus cum genuflectione; ab ipso quoque executore primo cum choro fiat genuflectio.

Deinde eat processio ad locum

¹ SBD benedicatur.

³ SBD aspergatur.

⁵ SBD et.

⁷ SBD a.

⁹ SB loco.

¹¹ SBD fit.

¹² SD add uersum, B uersus.

¹³ SDB antiphonam.

² SBD transpose.

⁴ SBD fit.

⁶ SBD distribuuntur.

⁸ SBD processionem.

¹⁰ SBD canonicorum.

secunde stacionis, precentore incipiente antiphonam; fiat¹ autem secunda stacio ante ostium ubi pueri cantent² *Gloria, laus*. Peracta autem³ stacione, eat processio ad locum tercie stacionis, que fieri solet ante aliud ostium ipsius ecclesie ex eodem latere, ubi tres sacerdotes, in ipso ostio, habitu non mutato, conuersi ad populum, uersum [*Unus autem*] dicant⁴. Hiis peractis, eat processio ad ostium occidentale, et ibi intret⁵ sub capsula reliquiarum ex transuerso ostii eleuata, et fiat stacio ante crucem; et in ipsa stacione executor officii incipiat antiphonam, [*Aue rex noster*] cruce iam discooperta: et respondeat chorus cum genuflectione; et sic incipiat sacerdos 'antiphonam' ter, singulis uicibus uocem exaltando, una cum choro genuflectionem faciendo; et post terciam inepcionem chorus eandem antiphonam in ipsa stacione totam prosequatur. Qua finita, chorum intrent⁶, cruce eciam super principale altare⁷ discooperta; et sic permaneat⁸ tota die discooperta.

(p. 139.)

XXXIX. (92) DE MODO EXEQUENDI
[OFFICIUM], DOMINICA PRIMA IN
ADVENTU AD MISSAM ET DE
OFFICIIS [SINGULORUM] MINIS-
TRORUM.

1. Dominica prima in aduentu
[domini], peracta processione dum
canitur tercia⁹, executor officii et sui

66. {ORDO MISSE.}^a

1. Ad missam dicendam ex-
ecutor officii cum suis ministris [se]
induat.

¹ fit.
² SDB cantant.
³ SDB transpose.
⁴ SDB transpose.
⁵ D maneat.
⁶ cantatur.

^a The text of this chapter is from C. The additions are from S, which has the chapter as part of the Ordinal at f. 162. (Cp. A f. 94.) The MSS give no title at all.

ministri ad missam dicendam [sic] se induant. [Et] si episcopus affuerit¹, tres habeat diaconos et totidem subdiaconos ad minus, sicut in omni festo nouem leccionum, quando ipse [episcopus] exequitur officium. In die uero pentecostes et in die cene septem [habeat] diaconos et septem subdiaconos et tres acolitos. In aliis uero duplicibus 'festis' quinque tantum. Die uero² parasceues unum solum diaconum et unum³ subdiaconum.

2. Cantata uero tertia et officio misse inchoato, dum post officium *Gloria patri* inchoetur⁴, executor officii cum [suis] ministris ordinate presbiterium intrent et ad altare

accedant⁵, diacono et subdiacono casulis indutis, manus tamen ad

Et si episcopus fuerit tres habeat diaconos et tres subdiaconos ad minus^o in omni festo nouem leccionum et in dominicis, quando^x scilicet ipse exequatur officium^x diuinum. In die uero pentecostes et in die cene septem habeat diaconos et septem subdiaconos et tres acolitos. {In die parasceues unum solum habeat diaconum et unum solum subdiaconum.}^a In aliis uero duplicibus festis per totum annum quinque tantum habeat diaconos et quinque subdiaconos et [tres] acolitos.

Et^o dum induit se sacerdos sacris uestibus dicat hunc ymnus *Veni creator. Ṽ Emitte spiritum tuum^o. Or. Deus cui omne cor patet. Deinde sequatur antiphona Introibo ad altare cum psalmo Iudica me [deus et discerne]. {Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster.}^b*

2. Hiis finitis et officio misse inchoato cum post officium^c *Gloria patri* inchoatur^d, ^eexecutor cum suis ministris presbiterium intret et ad altare ordinatim accedant^e: primo ceroferarii duo pariter incedentes, deinde turribularius post eum subdiaconus, exinde diaconus et post eum sacerdos, diacono et subdiacono casulis indutis, scilicet cotidie per aduentum et a septuagesima usque ad cenam domini quando de temporalis dicitur missa, nisi in uigilia et

¹ SDB fuerit.

² SDB add solum.

³ D incedant.

⁴ D In die.

⁵ SDB inchoatur.

^a In SA this comes after the next sentence

^b Not in SA.

^c S psalmus.

^d S accedant ministri

modum sacerdotis extra casulam non tenentibus; ceteris ministris in albis existentibus.

3. Quibus uero temporibus diaconi et subdiaconi casula [et] dalmatica et tunica uti debeant¹ [et albis ut] in ordinali plene describitur.

quatuor temporibus, manus tamen ad modum sacerdotis extra casulam non tenentibus; ceteris uero ministris, ut ceroferariis turribulario et accolitis^a in albis cum amictibus existentibus.

3. In aliis uero temporibus anni, quando de temporali dicitur missa, et in festis sanctorum totius anni utuntur [diaconus et subdiaconus dalmatica et tunica, nisi in uigiliis et quatuor temporibus] et in die parasceues: tunc enim sint in albis cum amictibus induti. [Notandum tamen quod in tempore pasche de quocunque dicatur missa, nisi in inuencione sancte crucis, utuntur ministri altaris ad missam uestimentis albis. Similiter fiat in Annunciatione beate marie et in conceptione eiusdem, et in utroque festo sancti michaelis et in festo sancti Iohannis apostoli in ebdomada natalis domini et per octauas et in octaua assumptionis et natiuitatis beate marie et in singulis commemorationibus eiusdem per annum et per octauas et in octaua dedicationis ecclesie et in festo cuiuslibet uirginis per totum annum. Rubeis uero utuntur uestimentis omnibus dominicis per annum extra tempus pasche, quando de dominica agitur, et in quarta feria in capite ieiunii et in die cene et in utroque festo sancte

¹ SB casula dalmatica et tunica et albis uti debeant.

^a S accolito.

crucis et in quolibet festo martyrum apostolorum et euangelistarum extra tempus pasche. In omnibus autem festis unius confessoris uel plurimorum confessorum utuntur uestimentis crocei coloris.]

{Subdiaconus eciam semper defert textum: diaconus uero nullum nisi in dupplicibus; tunc enim uterque in ceruicali pariter defert textum.}^a

4. Ad gradum autem altaris sacerdos ipse confessionem dicat, diacono ei assistente a dextris, [et] subdiacono a sinistris.

4. Ante gradum suppreum^b altaris sacerdos ipse confessionem dicat, diacono ei^o assistente a dextris, subdiacono uero^o a sinistris, hoc modo *Et ne nos. [Sed libera.] Confitemini domino quoniam bonus. Quoniam in seculum [misericordia eius]. Confiteor deo [beate marie omnibus sanctis et uobis, peccaui nimis cogitatione locutione opere mea culpa: precor sanctam mariam omnes sanctos dei et uos orare pro me. Ministri respondeant] Misereatur uestri^o. [Et postea Confiteor ad sacerdotem. Deinde dicat sacerdos Misereatur uestri omnipotens deus et dimittat uobis omnia peccata uestra, liberet uos ab omni malo, conseruet et confirmet in bono, et ad uitam perducatur eternam. Ministri, Amen.] Absolutionem [et remissionem omnium peccatorum nostrorum, spacium uere penitencie et emendacionem uite, gratiam et consolacionem sancti spiritus tribuat nobis omnipotens et misericors dominus. Ministri, Amen.] {ut supra in dominica prima aduentus domini ad completorium dictum est}^a.*

5. Et sciendum quod quisque¹

5. Et sciendum est [quod]

¹ SBD quisquis.

^a Not in SA.

^b S Ad gradum autem.

sacerdos officium [misse] exequitur¹ semper [et] si episcopus fuerit presens² ad gradum altaris *Confiteor* dicat.

Dicta uero absolutione, sacerdos diaconum deosculetur, deinde subdiaconum: quod [semper] obser-

uetur³, nisi missa pro fidelibus sit⁴ dicenda, et exceptis tribus diebus⁵ ultimis passionis domini⁶.

6. Hiis peractis ceroferarii⁷ cum cereis super candelabra ardentibus⁸ ad gradum altaris dimittant. Post humiliacionem uero sacerdos⁹ ad altare factam ipsum altare⁹

quisque sacerdos officium exequatur, semper episcopus si presens fuerit ad gradum altaris dicat *Confiteor*, *Misereatur* et *Absolucionem*. Deinde dicat sacerdos *Deus tu conuersus*. [*Et plebs.*] *Ostende nobis. Sacerdotes tui.* Hic percutiat pectus suum dicens *Ab occultis meis. Non nobis. Sancta dei genitrix. Letamini in domino. Domine deus uirtutis. Domine exaudi. Dominus uobiscum.*

{Has preces dicunt quidam non in ecclesia Sarum, sed statim post absolucionem dicunt *Adiutorium nostrum*.}^a Deinde statim sacerdos deosculetur diaconum et post eum^b subdiaconum dicens *Habete osculum pacis et dileccionis ut apti sitis sacrosancto altari ad perficiendum officia diuina.* Et hoc semper obseruetur per totum annum, nisi [tantum] in missis pro defunctis et in tribus [proximis] diebus ante pascha.

6. Hiis ita peractis ceroferarii candelabra cum cereis ad gradum altaris dimittant. Deinde accedat sacerdos ad altare et dicat in medio, tacita uoce inclinatoque corpore iunctisque^c manibus, *Oremus. Aufer a nobis &c. Per christum dominum nostrum*^c. Tunc erigat se et osculetur altare in medio et signet se in facie, dicens *In nomine patris et filii et spiritus sancti. Amen.* Deinde ponat [diaconus thus] in turribulum^c et dicat diaconus^c prius sacerdoti

¹ SB exequatur.

² SBD obseruatur.

³ SDB transpose.

⁴ SDB in passione domini.

⁵ SDB candelabra cum cereis.

⁶ S sacerdotis.

⁷ SBD transpose.

⁸ SBD fuerit.

^a not in A.

^b S postea.

^c S thuribulo.

thurificet diaconi¹ ministerio: deinde ab ipso diacono ipse sacerdos thurificetur et postea textum ministerio subdiaconi deosculetur.

7. Hiis peractis in dextro cornu altaris, cum diacono et subdiacono officium misse usque ad oracionem prosequatur, siue² ad *Gloria in excelsis* quando *Gloria in excelsis* dicitur. Quo facto sacerdos cum ministris suis³ in sedibus ad hoc paratis se recipiant et expectent usque ad oracionem dicendam, uel in alio tempore usque ad *Gloria in excelsis* incipiendum [est].

Benedicite. Sacerdos dicat° *Dominus. Ab ipso bene†dicatur in cuius honore cremabitur [in nomine patris et filii et spiritus sancti. Amen].* Tunc diaconus ei turribulum tradens deosculetur manum eius, et ipse sacerdos thurificet medium et utrumque cornu altaris: deinde ab ipso diacono ipse sacerdos thurificetur et postea textum ministerio subdiaconi sacerdos deosculetur.

7. Hiis itaque gestis in dextro cornu altaris cum diacono et subdiacono officium misse usque ad oracionem prosequatur, uel usque ad *Gloria in excelsis* quando dicitur. Quo facto [sacerdos] et sui ministri^a in sedibus ad hoc paratis se recipiant et expectent usque ad *Gloria in excelsis*, quod^b in medio altaris semper incipiatur quando-cunque dicitur. [Et semper in omnibus festis dicitur cum tonis qui scribuntur, cum *Kyrie, Sanctus* et *Agnus* in fine libri.]^c

Post incepcionem *Gloria in excelsis* diuertit se sacerdos ad dextrum cornu altaris et ministri [eius] cum eo prosequentes submissa uoce *Et in terra pax* &c. {Quod a toto choro cantatur et non alternatim}^d, diaconus a dextris, subdiaconus a sinistris.

Hiis itaque peractis factoque signaculo crucis in° facie° sua°, uertat sacerdos [se] ad populum, eleuatisque

¹ B diacono.

² SDB add usque.

³ SBD transpose.

^a S cum suis ministris.

^b S et tunc.

^c from S, but A has Choro interim canente *Kyrieleyson* secundum dispositionem cantoris.

^d S omits: A has Et quodcumque dicitur semper a toto choro simul percantetur, quod semper obseruetur per totum annum quando dicendus est;

aliquantulum brachiis iunctisque manibus dicat hoc^o modo^o *Dominus uobiscum*^a et iterum se uertat ad altare et dicat *Oremus*^a. Quocienscunque dicitur *Dominus uobiscum* ad missam, semper [sub] eodem tono [dicetur] similiter et *Oremus*, nisi in prefacionibus, et nisi in missa sponsalium cum fiat benedictio super sponsum et sponsam ante *Pax domini*. Tunc dicitur sic^b *Dominus uobiscum*. *Oremus*^a, et in consimilibus. Deinde dicatur oratio, ita uidelicet^x determinando *Per omnia secula seculorum*^a. Et si fuerint plures collecte dicende, iterum dicat sacerdos *Oremus*; et tunc omnes [oraciones] que sequuntur sub uno *Per dominum* et sub uno^c *Oremus* dicuntur. Ita tamen quod septenarium numerum excedere non debet secundum usum Sarum ecclesie.

8. Deinde¹ sacerdos ad officium exequendum stet² ad altare, diaconus post eum³ stet in primo gradu ante altare, deinde subdiaconus ordinatim⁴: ita quod quociens sacerdos ad populum se conuertit, diaconus similiter se conuertat, subdiacono interim ipsi sacerdoti de casula aptanda subministret^{†5}.

26⁶. Et si episcopus celebrauerit, omnes diaconi in eodem gradu diaconorum consistent, principali diacono medium locum inter eos optinente. Simili modo subdiaconi in gradu subdiaconorum se habeant. Ceteris omnibus diaconis et sub-

8. Et semper dum stat sacerdos ad officium misse post eum stet diaconus directe in proximo gradu, et subdiaconus similiter^o in secundo gradu: ita ut quociens sacerdos ad populum conuertat[tur], diaconus similiter conuertatur^d. Subdiaconus uero interim genuflectendo de casula aptanda subministret.

Et si episcopus celebrauerit, omnes diaconi in gradu diaconorum consistent, principali diacono medium locum inter eos optinente. Simili modo in gradu subdiaconorum se habeant [subdiaconi]; ceteris autem diaconibus[†] et subdiaconibus^{†e} ges-

¹ SBD Dum uero.

² SBD stat.

³ D repeats diaconus in place of post eum.

⁴ SDB ordinate. ⁵ SBD subministrante.

⁶ This section is transposed here for the sake of comparison.

^a See music in Appendix.

^c S illo.

^e S diaconis et subdiaconis.

^b SA hoc modo.

^d S se conuertat.

diaconis gestum principalis diaconi et principalis subdiaconi imitantibus; excepto quod principalis subdiaconus sacerdoti ad populum conuertenti solus ministret¹.

9. Sciendum [est] autem quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris

expletur: similiter [et] post perceptionem sacramenti. Cetera omnia in medio altaris fiant².

10. Post introitum uero misse unus ceroferariorum panem et uinum et aquam in pixide et phiolis solempniter ad locum, ubi panis uinum et aqua[m]† ad eucharistie ministracionem disponuntur, deferat: ceroferarius reliquus³ pelues cum aqua et manutergio.

11. Incepta uero ultima oratione ante epistolam, casula interim deposita

subdiaconus per medium chori ad legendam epistolam ad pulpitem accedat.

tum principalis diaconi et [principalis] subdiaconi imitantibus; excepto quod principalis diaconus sacerdoti ad populum conuertenti solus subministret.

9. Sciendum est quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expletur, preter inpcionem *Gloria in excelsis*. Similiter fiat post perceptionem sacramenti. Cetera omnia in medio altaris expleantur: nisi forte diaconus defuerit: tunc enim^o in sinistro cornu altaris legat euangelium.

{Si episcopus celebrauerit, in loco *Dominus uobiscum* dicit *Pax uobis*: et hoc semper quando in pontificalibus celebrat, excepto solummodo in missis pro defunctis.

Chorum uero ingredi licet usque ad primam collectam.} ^a

10. Post introitum uero misse unus ceroferariorum panem et^o uinum [et aquam] {in pixide et phialo solempniter ad locum, ubi panis et uinum et aqua} ^b ad eucharistie^x ministracionem disponuntur, deferat: reliquus [uero] ceroferarius peluim cum aqua^o et^o manutergio.

11. Incepta uero^o ultima oratione ante epistolam, casula interim deposita^c retro magnum altare, subdiaconus per medium chori ad legendam epistolam [in pulpitem] accedat. Legatur^x etiam epistola^d in pulpito omni die dominica et quandocunque chorus regitur per totum annum, et in die cene et in uigilia pasche et pentecostes et in

¹ SD ministrat.

² SBD fiunt.

³ SBD add uero and transpose.

^a not in SA.

^b not in SA.

^c S deposita.

The last has que...disponantur.

^d S Epistola autem legatur.

13¹. Interim eciam ueniant duo
ceroferarii obuiam aco-
lito ad ostium presbiterii, cum
ueneracione ipsum calicem ad locum
predicte administracionis deferant²,
offertorio et corporalibus ipsi calici
superpositis. Est autem acolitus
in alba^{2a} et mantello serico ad hoc
parato. Calice itaque in loco debito
deposito³, corporalia ipse acolitus
super altare solempniter deponat,
ipsum altare in recessu deosculando.
Quo facto, ceroferarii candelabra
cum cereis ad gradum altaris
dimittant⁴.

12. Et dum epistola legitur,
duo pueri in superpelliceis, facta
inclinacione ⁵ante altare a gradu⁵
chori, in pulpito ipso

|se| ad cantandum gradale preparent.

commemoracione omnium fidelium.
In omnibus aliis festis et feriis et in
uigiliis et quatuor temporibus extra
ebdomadam pentecostes ad gradum
chori legitur, tam in quadragesima
quam extra : et semper hoc modo^a.

12. Interim uero ueniant duo
ceroferarii cum cereis obuiam acco-
lito ad hostium presbiterii, cum
ueneracione ipsum calicem ad locum
predicte ministracionis deferat,
offertorio et corporalibus ipsi calici
superpositis. Est autem accolitus
in alba et mantello serico ad hoc
parato. Calice itaque in loco debito
deposito, corporalia ipse accolitus
super altare solempniter deponat,
ipsumque altare in recessu [de]oscu-
lando. Quo facto, ceroferarii cum
cereis^{*} candelabra ad gradum altaris
dimittant.

13. Dum epistola legitur, duo
pueri in superpelliceis, facta incli-
nacione ad altare ad gradum chori,
in pulpitu^b per medium chorum
ad gradale incipiendum et suum
uersum cantandum se preparent: et
sic incipiatur^{*} gradale et suus uersus
[cantetur] in pulpito a duobus
pueris: canitur in superpelliceis omni
die dominica per annum quando de
dominica agitur et festum duplex
non fuerit : et in festis [simplicibus]
tam trium leccionum^o quam nouem
leccionum, in quibus chorus regitur,
et eciam^o in die cene. In die uero
animarum a tribus clericis de secunda
forma ibidem dicitur, habitu non
mutato.

¹ §§ xii—xviii are transposed out of their order
for the sake of comparison with the fuller text.

² SBD deferenti.

^{2a} D albis.

³ SBD reposito.

⁴ S demittant.

⁵ SBD ad altare ad gradum.

^a S cum hoc tono. For the music see Appendix.

^b S pulpito.

17. Post ¹lectam¹ uero¹ epistolam unus ceroferariorum cum aliquo puero de choro aquilam in pulpito ad legendum euangelium ornando preparet.

15. Dum gradale canitur² duo de superiore gradu ad cantandum *Alleluia* [in] capis sericis se induant et ad pulpitum accedant.

In festis autem duplicibus dicitur a tribus clericis de secunda forma in capis sericis, {duobus scilicet ex parte chori, tercio de parte altera}^a, loco predicto seruato.

14. Lecta uero epistola, ^bunus ceroferariorum cum aliquo puero de choro^b aquilam uel lectrinum^x in pulpito ad legendum euangelium preparent.

15. Dum uero gradale^c canitur duo de superiore gradu ad *Alleluia* cantandum capis sericis induant se in uestiario, et ad pulpitum per medium chori accedant.

Quandocunque enim dicitur uersus gradalis in pulpito a duobus pueris, tunc semper dicitur *Alleluia* ibidem a duobus de superiore gradu in capis sericis, nisi infra octauas cum regimine chori: tunc enim dicitur *Alleluia* a rectoribus chori, loco et habitu predictis seruatis.

16. Dicto uero uersu gradalis, pueri cantores reincipiant gradale et percantetur a choro, {ut supradictum est [in] dominica prima aduentus domini}^d. [Quod per totum annum obseruetur ad missam scilicet de die, nisi in festis duplicibus et quando Tractus et leccio habeatur, et nisi in quinta et sexta feria ebdomade pasche. Repetatur eciam in die natalis domini ad secundam missam et in missa *Salus populi* et pro pace, uidelicet inter septuagesimam et pascha tantum].

16. Dicto uero gradali

Finito gradali cum suo uersu,

¹ SBD quoque.

² D canunt.

^a not in S.

^b ^b S ceroferarii.

^c S uersus gradalis.

^d not in S, which has the following sentences instead.

pueri can[ta]tores ad gradum altaris inclinaturi¹ redeant.

14. Lecta epistola, subdiaconus panem et uinum post manuum ablucionem² ad eucharistie ministracionem in loco ipsius ministracionis preparet, ministerio acoliti.

18. Dum *Alleluia* canitur, diaconus, primo ablutis³ manibus, casulam super⁴ humerum sinistrum modo stole succingit,

corporalia super altare disponat.

pueri cantores ad gradum altaris inclinati^a redeant.

{In natali quoque in festis sanctorum Stephani Iohannis Innocencium pro uoluntate tunc ministrancium cantatur gradale.}^b

17. Dictis gradali et *Alleluia* [et] sequencia uel tractu a sacerdote priuatim cum suis ministris, [accipiat] subdiaconus panem et uinum cum calice post manuum ablucionem [et ea preparet] ad eukaristie ministracionem, {loco ipsius ministracionis preparet ministerio acoliti}^b.

Finito *Alleluia*, clerici cantores ad gradum chori inclinati redeant: deinde ad^c vestibulum ad capas sericas exuendas.

18. Dum *Alleluia* [uel] tractus^x uel sequencia canitur a choro, diaconus casula sua, quando utitur, humerum sinistrum modo stole succinctus, se preparet, et accedens abluens manus, corporalia in altare deferat^d, apponens panem patene, uinum et aquam in calicem infundens, benedictionem prius a sacerdote petitam^e hoc modo:—*Benedicite*. Sacerdote [sic] respondente *Dominus. Ab eo sit bene✠dicta, de cuius latere exiuit sanguis et aqua. In nomine patris et filii et spiritus sancti [Amen]*. Sacerdos [uero] interim sedeat in sua sede.

^fNulla die dominica per annum dicitur sequencia ad missam, quando de dominica agitur, nisi per aduentum et in tempore pasche et in sexta die a natiuitate domini.^f

¹ D inclinatis capitibus. ² D absolucionem.

³ D ablutus prius; S prius ablutis; B begins the § Diaconus ablutis prius manibus.

⁴ SBD casula humerum...succinctus,

^a SA inclinaturi.

^c S in.

^e S petito!

^b not in SA.

^d S inferat.

^f—f in red in C.

In missis^a sanctorum, quando chorus regitur, per totum annum excepta septuagesima usque ad pascha, dicitur sequencia, nisi in festis plurimorum confessorum et nisi in festo sancti michaelis in monte tumba. A septuagesima uero^o usque ad cenam domini in dominicis et in^o festis nouem leccionum canitur tractus a quatuor clericis de superiore gradu in capis sericis rubeis ad gradum chori, nisi in festo Purificacionis [et annunciationis] beate marie: ita quod omnes illi quatuor^x clerici simul primum uersum incipiant, quem duo ex parte chori principali prosequantur, aliis [uero] duobus interim sedentibus in extrema parte prime forme; et ita alternis uicibus singuli uersus ab illis quatuor tocus tractus dicuntur, choro interim sedente: ita [quod] ut omnes simul illum terminent tractum.

In dominica^x prima quadragesime et in dominica palmarum tractus a^b choro alternis uicibus hinc inde cantatur^c: ita uero quod ex parte chori principali incipiatur.

{Et dum unus uersus ibidem stando canitur, interim clerici ex altera parte sedeant.}^d

19. Dum prosa canitur, diaconus ipse altare thurificet.

19. Et^e dum *Allehuya* sequencia uel tractus canitur^o, diaconus antequam accedat ad euangelium pronuntiandum, thurificet medium altaris tantum. Nunquam enim thurificet lectrinum neque ad missam neque ad matu-

^a S festis uero.

^b S in.

^c SA add modo predicto, loco nec habitu mutato.

^d not in SA.

^e SA In fine,

Deinde ad commonicionem puerorum ministrancium a choro ad ministeria sua¹ redeuncium, accepto texto euangeliorum et data ei humiliatio² benediccione,

et³ ceroferariis et thuribulo precedente, subdiacono librum lectionis euangelice deferente, per medium chori ad pulpitem accedat, textum ipsum super sinistram [partem] manuum⁴ solempniter gestando.

20. Et cum ad locum legendi peruenerit⁵, textum ipsum subdiaconus accipiat et a sinistris [ipsius] diaconi ipsum [textum]

tinas ante pronunciacionem euangelii. Deinde {commonicione puerorum ministranciam† a choro ad ministeria sua redeuncium}^a, accipiat textum [scilicet librum euangeliorum et] humilians se ad sacerdotem stantem coram altare, uersa facie ad meridiem ita dicens sine nota. *Iube domine benedicere.* Sacerdos respondens^b *Dominus sit in corde et in ore tuo ad pronuntiandum sanctum euangelium dei in nomine patris et filii et spiritus sancti* [Amen].

[Si autem sacerdos pro se celebret, dicat priuatim *Iube domine benedicere*, et postea *Dominus sit in corde meo*, &c.]^c et sic procedat

diaconus per medium chori, ipsum textum super sinistram manum solempniter gestandum^d ad pulpitem accedat, ^ecum ceroferario et thuribulario precedente^e, {subdiacono iterum casula induto, quando utitur, librum euangelice lectionis deferente}^f.

Et si duplex festum fuerit crux precedat, que quasi a dextris erit legentis euangelium, facie crucifixi ad legentem conuersa.

Quandocunque enim epistola legatur in pulpito, ibidem legatur [et] euangelium.

20. Et cum ad locum legendi peruenerit, textum ipsum [sub]diaconus accipiat et a sinistris ipsius diaconi quasi oppositus ipsum textum,

¹ D ministerium suum.

² S humiliatio† D add capite. SBD add a sacerdote.

³ SBD cum.

⁴ SBD manum.

⁵ D perueniunt.

^a not in SA.

^c from A.

^e— S thuribulario et ceroferariis precedentibus.

^f not in SA.

^b S respondeat.

^d S gestando.

dum euangelium legitur teneat.

dum euangelium legitur, teneat, ceroferariis diacono assistantibus, uno a dextris reliquo a sinistris ad eum conuersis : {thuribularius [uero] stet post diaconum ad eum conuersus}^a.

Et semper legatur euangelium ad missam uersus aquilonem, id est^b boriale.

Et si episcopus exequatur officium, omnes ministri in choro ad sequenciam dicendam^c ueniant, quando sequencia dicitur, preter principalem diaconum {et principalem subdiaconum}^a, et ibi moram faciant diaconi et subdiaconi in medio chori cum rectoribus chori donec principalis diaconus a pulpitō post lectum euangelium per chorum redeat.

Cum autem inceperit^d euangelium, post *Dominus uobiscum*, faciat signum crucis super librum, deinde in sua fronte et postea in pectore cum pollice. Hoc modo legantur omnia^e euangelia per totum^e annum, nisi in festis duplicibus tantum: hoc^e modo^e.

21. Et lecto euangelio, ipsum deosculando¹ ipsi diacono porrigat a dextra parte ipsius; [et] in redeundo²

ipsum textum³ ad altare ex directo pectore deferat.

21. Lecto euangelio, osculetur^f librum et accedens subdiaconus statim porrigat ei textum deosculandum^g a dextris suis. In redeundo eciam textum^h ipse diaconus ad altare ex directo pectore deferat^h.

Si episcopus celebrauerit, tunc post euangelium principalem diaconum comitentur ceteri diaconi et subdiaconi [processionaliter a choro

¹ SBD deosculandum.

² SB add tamen, DB add eciam.

³ SBD transpose.

^a not in S.

^c S cantandam.

^e For the music see Appendix.

^f S deosculatur.

^{g-h} S textum porrigat deosculandum illi. Over erasure.

^{h-h} S ipsum ante diaconum...deferatur.

^b S scilicet.

^d S ceperit.

ad altare, ita quod bini procedant subdiaconi]. Deinde principalis [sub]diaconus in° ultimo° ordine subdiaconorum, uno subdiacono incedente ei a dextris, altero a sinistris. Postea sequantur diaconi simili ordine dispositi; et hoc ipso modo et ordine ad introitum misse dominum episcopum procedant.

Finito euangelio incipiat sacerdos *Credo* [cum hac nota]^a.

22. Post inpcionem *Credo in unum*

sacerdos ipse ministerio diaconi thurificetur

et postea ministerio subdiaconi textum [sacerdos] deosculetur. Quo peracto¹, chorus ministerio pueri more solito incensetur, sequente subdiacono textum deosculandum singulis [clericis] eo ordine quo incensantur porrigente.

23. Hiis peractis acolito ministrante subdiacono [subdiaconus]^{†2} ipsi diacono— [Ad offerendam dicendam diaconus et subdiaconus ad sacerdotem accedant, diaconus a dextris, subdiaconus a sinistris. Similiter fiat ad *Sanctus* et ad *Agnus dei* et ad communionem dicendam: et hoc semper ad missam observetur. Dum offerenda canitur,] sacerdos prius hostiam super patenam [imponat] deinde calicem de³ manu diaconi accipiat, [deinde] diacono manum ipsius sacerdotis utraque uice deosculante.

22. Dum a toto choro non alternando canitur *Credo in° unum°*, accedat diaconus post lectum euangelium et offerat sacerdoti librum euangeliorum uel textum deosculandum in sinistris eius. [Et quando-cunque dicitur, semper a toto choro percantetur; quod observetur per totum annum quando dicendus est, sicut de *Gloria in excelsis*]^b.

23. Deinde porrigat sacerdoti calicem cum patena et sacrificio et osculetur manum eius utraque uice: ipse uero accipiens ab eo calicem diligenter et° ponat in loco debito super medium altaris, et inclinato parum eleuet calicem utraque manu offerens domino^c sacrificium, et dicat cum deuocione hanc orationem *Suscipe sancta trinitas hanc oblationem* &c.: qua dicta reponat calicem, et cooperiat cum corporalibus, ponatque panem super corporalia decenter ante calicem uinum et aquam continentem, et osculetur patenam et re°ponat eam a dextris super altare^x sub corporalibus parum cooperiendo.

¹ B Hiis peractis.

² S subdiacono.

³ SBD a.

^a For the music see Appendix.

^b from A.

^c S deo.

24. Postea ordinato sacrificio et debito modo disposito¹, sacerdos sacrificium ministerio diaconi ter in [calice] signo² crucis thurificet, deinde ter in circuitu, postea ex utraque parte sacrificii.

24. Hoc peracto accipiat thuribulum a diacono, et thurificet sacrificium uidelicet [ultra] ter signum [crucis] faciens et ter in circuitu calicis, et ex utraque parte calicis et sacrificii. Deinde locum inter se et altare disponat°. Et dum thurificet dicat *Dirigatur domine {ad te oratio mea sicut incensum}*^a. Postea thurificetur ipse sacerdos ab ipso diacono et subdiaconus deferat ei textum deosculandum^b. Deinde acolitus thurificet chorum, incipiens a rectoribus chori: deinde superiorem gradum ex parte decani, incipiens ab ipso decano uel a proximiori stallo, eo absente; postea superiorem gradum ex parte cantoris eodem ordine: exinde secundas formas et primas simili ordine. Ita quod ipse puer singulos clericos incensando [illis] inclinet, subsequente eo subdiacono cum textu ab omnibus deosculandum^c.

Si episcopus celebrauerit et duplex festum fuerit, duo ueniunt cum thuribulo [et] duo diaconi cum duobus textibus uel reliquiis.

Si autem episcopus non° celebrauerit et duplex festum fuerit, textum ^ddeferatur ab acolito^d ex parte cantoris: primo autem thurificandus est cantor qui stat in medio chori cum ceteris rectoribus chori, ut tenetur^e in festis maioribus duplicibus° tantum.

Deinde principales rectores chori ex utraque parte sui: exinde duo

¹ S depositio.

² SBD signum.

^a not in S.

^b S inserts heading (?) De Chori thurificatione ad missam.

^c S deosculando.

^d—^d S deferat accolitus. ° S scilicet.

rectores secundarii: postea chorus more solito, eodem quoque ordine sequuntur^a textus.

{Si presens fuerit episcopus et non exequatur officium, diaconus ab eo benedictionem accipiat ad pronunciandum euangelium et post lectum euangelium per episcopum transeundo eum primum incensabit et postea subdiaconus textum ei apertum deosculandum porrigat.}^b

Post *Credo in° unum°* dicat sacerdos *Dominus uobiscum* et *Oremus* et offerendam.

Quando uero non dicitur *Credo* {dicat sacerdos *Dominus uobiscum* et *Oremus*}^b tunc immediate. Post *Oremus* et offerendam, accedat diaconus et offerat calicem^x sacerdoti cum patena; et cetera supradicto modo expleantur, et thurificet sacrificium more solito, sed chorus non thurificetur: nunquam enim^o thurificetur chorus post euangelium^x ad missam, nisi quando dicitur *Credo in° unum°*, sed tunc semper.

25. Quo peracto sacerdos
manus abluat
ministerio subdiaconi et
aliorum ministrorum,

[sub]diacono interim ipsum
altare in sinistro cornu incensante et
reliquias more solito [in circuitu].

Accedente autem sacerdote
ad diuinum
obsequium exequendum, diaconus
et subdiaconus suis gradibus ordi-
nate se teneant.

25. Hiis ita peractis eat sacerdos ad dextrum cornu altaris, et abluat manus {ministerio subdiaconi et aliorum ministrorum ita}^c dicens, *Munda me domine ab omni inquinamento* &c., diacono interim ipsum altare in sinistro cornu thurificante, et reliquias more solito in circuitu.

Ablutis manibus sacerdotis, reuertat se ad altare ad diuinum officium exequendum; et diaconus et subdiaconus suis gradibus ordinate supradicto modo se teneant.

^a S sequuntur.
^c not in S.

^b not in SA.

26. See above p. 67.

26. Deinde sacerdos stans ante altare inclinatoque capite et corpore iunctisque^a manibus, dicat *In spiritu humilitatis* &c., et erigens se deosculetur altare a dextris sacrificii, et dans benedictionem ultra sacrificium, postea signet se dicens *In nomine patris et filii et spiritus sancti Amen*. Deinde uertat se ad populum, et tacita uoce dicat *Orate fratres et sorores* &c. Responsio clerici priuatim *Sancti spiritus gracia illuminet cor meum^{†a} et labia mea^{†a} et accipiat dominus digne hoc sacrificium laudis de manibus [tuis] pro peccatis et offensionibus meis*.

In missis^b uero pro defunctis post ablucionem manuum sacerdotis, statim incipiat idem sacerdos, iunctis manibus, in medio altaris ad altare^x conuersus, ita dicens:—

Hostias et preces tibi domine offerimus.

Chorus cantando respondet:

Tu suspice pro animabus &c.^c

Et iterum dicit sacerdos *In spiritu humilitatis*. Deinde stans dicat conuersus ad populum tacita uoce, *Orate fratres et sorores pro fidelibus defunctis*: Responsio chori cantando, *Requiem eternam* etc. *Quam olim*. &c.

Notandum quod in omnibus missis pro corpore presenti et in anniuersariis cuiuscunque fuerit et trigintalibus dicitur *Hostias et preces* cum uersu *Requiem eternam* et cum *Quam olim* [&c.].

In omnibus uero aliis missis pro

^a S tuum...tua.

^b S missa.

^c For the music see Appendix.

27. Sacerdote uero *Per omnia secula*¹ incipiente

subdiaconus offertorium et patenam a manu diaconi accipiat et ipsam tenentem² quousque oratio dominica[*lis*] dicatur, acolito offertorio cooperto³ committat, in gradu post subdiaconum interim constituto.

28. Sciendum autem quod pueri ministrantes, dum secretum misse cantatur⁴, in choro moram faciant⁵ exteriorem⁶ prime forme tenentes, quousque sacerdos cancellatis manibus ad altare se inclinet. [Qui] tunc enim ad altare [se] accedant⁷ ad ministrandum diacono in manuum ablucione cum subdiacono.

defunctis non dicitur, nec in die animarum.

Et reuersus ad altare sacerdos dicat^x secretas oraciones iuxta numerum et ordinem^x antedictarum ante epistolam, ita incipiens, *Oremus*.

27. Quibus finitis dicat aperta uoce *Per omnia secula seculorum*, manibus non leuatis donec dicat *Sursum corda*. Et tunc accipiat subdiaconus offertorium et patenam a manu diaconi, ipsam patenam tenendum^a quousque *Pater noster* dicitur^b acolito offertorio coopertam committat in gradu [scilicet] post subdiaconum iterum constituto; quod eciam obseruetur in omni missa ad autenticum altare celebrandum^c per totum annum, nisi tantum^d in missis pro defunctis: tamen in die animarum obseruabitur.

28. Sciendum est [autem] quod pueri ministrantes, dum secretum misse tractatur, in choro moram faciant, exteriorem locum prime forme tenentes, quousque sacerdos, cancellatis manibus, ad altare se inclinet: tunc enim ad altare accedant^d ad ministrandum diacono et subdiacono in manuum ablucione.

Hoc modo incipiantur omnes prefaciones ad missam per totum annum tam in feriis quam in festis^e.

Et cum dicat sacerdos *Sanctus Sanctus Sanctus*^e erigat se parumper brachia sua et iungat manus suas usque ad hoc uerbum *In nomine*

¹ D adds *seculorum*.

² SBD tenendam.

⁴ SBD tractatur.

⁶ BD add locum.

³ SBD cooperta, m.

⁵ BD faciunt.

⁷ SBD accedunt.

^a S tenendam.

^c S celebraunda.

^e For the music see Appendix,

^b S incipiatur.

^d S accedunt.

domini: tunc signet se in facie sua, et sic fiat in omnibus prefacionibus. Deinde statim iunctis^x manibus et oculis eleuatis, incipiat *Te igitur*, corpore inclinato donec dicat *ac petimus*: tunc erigens [se] osculetur altare a dextris sacrificii, dicens *ut accepta* &c. Factis signaculis, eleuet manus ita dicens, *In primis que tibi offerimus* &c. *una cum famulo tuo papa nostro N* [necnon] *et antistite nostro N* id est pro proprio episcopo tantum^o et non pro archiepiscopo; *et rege nostro N*: et dicuntur nominatim. Sequatur *Memento domine^o famulorum famularumque tuarum*. Hic oret cogitando pro uiuis; *N* & *N* *et omnium circumastancium* &c. Sequatur *Communicantes* &c. *Per eundem christum dominum nostrum*.

Hic respiciat sacerdos hostiam cum magna ueneracione dicens, *Hanc igitur oblacionem* &c., *Per Christum dominum nostrum*. Hic iterum respiciat hostiam dicens *Quam oblacionem* [&c.]: hic erigat sacerdos manus et coniungat, et postea tergat digitos et eleuet hostiam dicens *Qui pridie quam pateretur* &c. Hic inclinet se, et postea eleuet paululum dicens *Gracias agens bene✠dixit fregit^o*: hic tanget hostiam dicens *Dedit discipulis suis^o dicens, Accipite et manducate ex hoc omnes: hoc est enim corpus meum*: et debent ista uerba proferri cum uno spiritu et sub una prolacione, nulla pausacione interposita: post hec uerba inclinet se sacerdos ad hostiam et postea eleuet eam supra frontem, ut

possit a populo uideri et reuerenter reponat^x illud super corporalia ante calicem in modum crucis per eandem facte. [Et tunc discooperiat calicem] et teneat inter manus suas, non disiungendo pollicem ab indice, nisi dum facit benedictiones tantum, ita dicens *Simili modo postquam*^a &c.

Hic inclinet se sacerdos^o dicens {*gracias agens, bene✠dixit dedit discipulis suis dicens*}^b, *Accipite et bibite ex eo omnes.* Hic eleuet [sacerdos] parumper calicem dicens, *Hic est enim calix* &c. : [Hic eleuet calicem usque pectus uel ultra capud dicens *Hoc quocienscunque feceritis in mei memoriam facietis.*] Hic reponat calicem et fricet digitos suos ultra calicem propter micas, et cooperiat calicem et eleuet brachia in modum crucis, iunctis digitis usque ad hec uerba *de tuis donis ac^o datis^o*, ita dicens *Unde et memores domine^o* &c. *supra que propicio* &c.

Hic sacerdos, corpore inclinato et cancellatis manibus, dicat *Supplices te rogamus* usque *ex hac altaris participatione*; et tunc erigat se deosculans altare a dextris sacrificii: et f[ac]iat signum crucis supra hostiam et in facie sua, cum dicit *omni benedictione celesti^o*. Ita dicens *Supplices te rogamus* &c: hic benedicat semetipsum in facie dicens *omni benedictione celesti et gracia repleamur per eundem christum dominum nostrum Amen^o*. [Sequatur] *Memento domine famulorum famularumque tuarum*: hic oret cogitando pro mortuis: *N et N qui nos precesserunt* &c. *per [eundem] christum dominum nostrum^o*.

^a S postea.^b not in SA.

Amen°. Hic percuciat pectus suum semel dicendo *Nobis quoque peccatoribus &c. per christum dominum nostrum*. Sequentia *Per quem hec omnia* [*domine*] *bona creas*: hic sacerdos ter signet calicem dicens *sanct✠ificas uiui✠ificas bene✠dixis et prestas nobis*.

29. Sacerdote uero corpore domini

calicem in modum crucis signante,

diaconus ei a dextris insistat¹

eique in corporalibus sustentibus†² subministret.

29. Hic sacerdos discooperiat calicem, et faciet signaculum crucis cum hostia quinquies, primo ultra calicem ex utraque parte: secundo calici equale: tercio infra calicem: quarto sicut primo: quinto ante calicem.

Interim uero diaconus a dextris sacerdotis assistat, manibus prius lotis, eique in corporalibus sustinendo subministret, et in recessu deosculans humerum eius dextrum, sacerdote sic dicente *Per ipsum✠et cum ipso✠et in ipso✠est tibi deo patri omnipotenti✠in unitate spiritus sancti✠omnis honor et gloria*. Hic cooperiat sacerdos^x calicem et teneat manus suas supra altare usque dicitur *Pater noster*, ita dicens^a: *Per omnia secula seculorum*. Chorus *Amen*. Oremus. *Preceptis salutaribus moniti et {diuina institutione formati audemus dicere}*^b.

30. Inchoata uero oratione dominicali†³ diaconus patenam a manu subdiaconi recipiat,

30. {Hic accipiat diaconus patenam de^c manu subdiaconi, eamque a dextris sacerdotis extento brachio in alto usque ad *Da propicius* [*pacem*] discoopertam tenens, sacerdote sic dicente}^d, *Pater noster*, hic eleuet manus suas dicens:—*qui es in celis &c.*^a

¹ SBD assistat.
³ SBD dominica.

² SBD sustinendis.

^a For the music see Appendix. ^b not in S.
^c SA a.

^d A has this later and begins *Dum dicitur Preceptis salutaribus accipiat &c.*

et post dictam oracionem dominicalem†¹ eam sacerdoti porrigat.

31. Post tertium *Per omnia secula*¹², si episcopus celebrauerit, diaconus ad populum conuersus, baculum episcopi tenens in dextris³, curuatura⁴ ad se conuersa, dicat,

Humiliate uos ad benedictionem.

Deinde episcopus, eucharistia interim super patenam reposita, super populum faciat benedictionem.

[Et sciendum est quod semper tam in feriis quam in festis dicatur *Pater noster* sub hoc tono^a.] Chorus^o respondeat^o *Sed libera nos a malo.*

Deinde dicat sacerdos *Amen. Libera nos [quesumus domine]*. Hic committat diaconus patenam sacerdoti deosculans manum eius, et sacerdos deosculetur patenam, et postea ponat ad sinistrum oculum, deinde ad dexterum: postea faciet crucem cum patena ultra caput[†] suum^o et tunc reponat eam in locum suum ita dicens *Da propicius pacem* &c. Hic discooperiat calicem et sumat corpus domini^o cum inclinatione^b transponens in concauitate calicis retinendo tres partes inter pollices et indices, et frangat in tres partes dum dicitur *Per eundem dominum nostrum Iesum christum filium tuum*. Secunda fractio, *qui tecum uiuit et regnat in unitate spiritus sancti deus*. Hic teneat duas fracturas in sinistra manu et tertia[m] fractura[m] in dextera manu in summitate calicis, dicens aperta uoce, *Per omnia secula seculorum*^c.

31. Deinde si episcopus celebrauerit, diaconus, ad populum conuersus, baculum episcopi in dextera manu^o tenens, curuatura baculi ad se conuersa, dicat sic *Humiliate uos ad benedictionem*. Chorus respondeat *Deo gracias*^a.

Deinde^d episcopus eucharistia super patenam [re]posita {mitram sumens et baculum}^e super populum faciat

¹ SBD dominicam. ² D adds seculorum.

³ SBD in dextra tenens.

⁴ SBD add baculi.

^a For music see Appendix.

^b S ueneratione et inclinatio se.

^c A has notation. See Appendix.

^d SA postea.

^e not in SA.

32. Ad *Agnus dei* dicendum accedant¹ diaconus et subdiaconus ad sacerdotem², diaconus³ [a dextris et] subdiaconus a sinistris⁴.

33. Pacem uero diaconus a sacerdote accipiat;

benediccionem. {Peracta benedictione statim dicat episcopus more solito *Et pax dei sit semper uobiscum*: chorus respondeat *Et cum spiritu tuo*^a. Quando uero non celebrat tunc statim post *Per omnia secula seculorum*}^b sequatur *Pax ✠ domini sit semper uobiscum*. Chorus *Et cum spiritu tuo*, °ut supra°.

32. Ad *Agnus dei* dicendum, accedant diaconus et subdiaconus ad sacerdotem uterque a dextris, diaconus propior subdiaconus remotior, et dicant priuatim *Agnus dei qui tollis peccata mundi miserere nobis*. ij. *Agnus dei qui tollis peccata mundi dona nobis pacem*.

In missis [uero] pro defunctis dicitur sic^c: *Agnus dei qui tollis peccata mundi dona eis requiem* [ij], cum hac addicione in fine *sempiternam*.

^dHic cruce signando deponat dictam terciam partem hostie in sanguine sic dicendo^d:—*Hec sacrosancta commixtio corporis &c. per eundem christum dominum nostrum Amen*°.

Antequam pax detur, dicat sacerdos *Domine sancte pater eterne deus da mihi hoc sacrificium* &c. *Qui uiuis et regnas deus*°.

33. ^dHic deosculetur sacerdos corporalia in dextera parte et in summitate calicis, et postea diaconum, dicens^d *Pax tibi et ecclesie* R̄ *Et cum spiritu tuo*. Diaconus a dextris sacerdotis

¹ D accedunt S accendat.

² SD add uterque a dextris.

³ SBD add propior.

⁴ SBD remotior, not a sinistris.

^a For the music see Appendix.

^b not in SA.

^d—^d in red in C.

^c S hoc modo.

deinde ¹primum
deosculetur subdiaconum¹ deinde

ad gradum chori rectorem ex parte
decani, dehinc alium ex parte
cantoris [de]osculetur. Qui duo
pacem choro reportent incipientes
a decano
et cantore, uel ab hiis qui stallis
eorum stent² proximiores.

[ab eo] pacem recipiat et subdiacono
porrigat.

Deinde ipse^o sacerdos^o ad gra-
dum chori ^arectorem ex parte de-
cani, dehinc alium ex parte cantoris
osculetur. Qui duo^a pacem choro
portent uterque sue parti incipientes
a maioribus, ^b{scilicet a decano
cantore uel ab hiis qui stallis [eorum]
constant proximiores. Deinde a
cancellario et thesaurario uel ab hiis
qui stallis eorum sunt proximiores.
Deinde ab extremis secunde forme
et postea ab extremis prime forme,
qui pacem aliis earundem formarum
percipient.

In festis dupplicibus primo
deosculetur diaconus subdiaconum
deinde duos secundarios rectores ad
gradum chori; qui primo pacem
deferant cantori si regimini chori
interfuerit et eis duobus collate-
ralibus rectoribus principalibus.
Postea ipsis principalibus rectoribus
pacem ipsam ex parte decani et
cantoris deferentibus ad gradum
superiorem et inferiorem, secun-
dariis uero deferentibus ex parte
cancellarii et thesaurarii ad gradum
superiorem et inferiorem et eciam
ad ipsos pueros^b. [In festis uero
et in feriis quando chorus non
regitur pax a diacono choro appor-
tatur per duos extremos de secunda
forma: cetera sicut prius.]

Si episcopus celebrauerit, princi-
palis diaconus^x deosculetur princi-
palem subdiaconum a quo ceteri
diaconi pacem sumant. Deinde

¹ SB primo subdiaconum. D primo subdiacono
porrigat.

² SBD stant.

^a SA ipse diaconus pacem portat rectoribus
chori et ipsi.

^b not in SA which have the following
paragraph instead.

duos secundarios rectores, [si duplex festum fuerit qui primo deferant ad rectores principales, postea ipsis principalibus rectoribus pacem ipsam ex parte decani et cantoris deferentibus: secundariis uero ex parte cancellarii et thesaurarii]: {et si fuerint duo tantum rectores eos deosculetur &c. ut supra. Si presens fuerit et non celebrauerit, pacem statim post deosculatum subdiaconum ipsi episcopo diaconus pacem porriget &c. sicut prius.

Quando chorus non regitur, duo extremi de secunda forma ad gradum chori a diacono pacem sumant et ab eisdem chorus ut superius apponitur^a.

34. Post pacem datam dicat sacerdos oraciones sequentes priuatim antequam communicet, tenendo hostiam duabus manibus ita dicens, *Deus pater fons et origo.*

^bHic inclinet se [sacerdos] ad hostiam ita^o dicens^b:—*Te adoro, te glorifico, te tota cordis [intencione]* &c. *per eundem christum dominum nostrum Amen^o.*

Alia oracio. *Domine Iesu christe fili dei uiui, qui ex uoluntate^o patris^o &c. saluator mundi, qui cum deo patre et eodem spiritu sancto uiuis et regnas deus per omnia secula seculorum Amen^o.* Sequatur *Corporis et sanguinis tui* &c. ^bAd corpus dicat cum inclinacione antequam percipiat^b. *Aue in eternum sanctissima caro christi mihi ante omnia et super omnia summa dulcedo. Corpus domini nostri Iesu Christi sit mihi peccatori*

^a not in SA which have the preceding paragraph instead.

^{b-b} in red in C.

uia et uita Amen^o: in nomine patris et filii et spiritus sancti Amen.

Hic sumat corpus, cruce facta de eo^a corpore ante os recipientis.

^bDeinde ad sanguinem cum magna deuocione dicens^b, *Aue in eternum celestis potus mihi ante omnia et super omnia summa dulcedo: corpus et sanguis domini nostri Iesu Christi prosit mihi peccatori ad remedium sempiternum in uitam eternam [Amen]: in nomine patris et filii et spiritus sancti Amen.*

Hic sumat sanguinem; quo sumpto eat sacerdos ad dextrum cornu altaris cum calice inter manus, adhuc digitis coniunctis, sicut prius, et accedat subdiaconus et effundat in calicem uinum et aquam et resincerat sacerdos manus suas ne alique reliquie corporis et sanguinis remaneant in digitis uel in calice.

Cum uero aliquis [sacerdos] debet bis celebrare in uno die, tunc non debet accipere^c ablucionem ullam sed ponere in sacrario aut in uase mundo usque ad finem alterius misse, et tunc sumatur utraque ablucio: Post primam effusionem sequitur ista oracio. *Quod ore sumpsimus* &c. Hic lauet digitos suos in concauitate calicis cum uino infuso a subdiacono: quo hausto sequitur ista oracio. *Hec nos domine^o communio* &c. Hic infundat subdiaconus^d aquam in calicem, qua hausta^d eat sacerdos in medio altaris et inclinet se et dicat cum deuocione hanc oracionem. *Gracias tibi ago domine sancte pater* &c.: et cum hac

^a S cum ipso.

^c S percipere.

^{b-b} in red in C.

^{d-d} S uinum...quo hausto,

34. Post percepcionem sacramenti, sacerdote ad manus abluendas ueniente, diaconus corporalia complice[a]t et in loculo reponat. Postea uero ipsa corporalia calici cum offertorio superponat, ipsumque calicem, dum postcommunio dicitur, ipsi acolito dimittat¹; qui dum *Per omnia* dicitur post oracionem ea solempnitate qua eum portauit² reportet.

35. Post *Benedicamus* dictum a diacono [ad altare conuerso]

oracione eat sacerdos ad dextrum cornu altaris {et abluat manus. Diaconus interim corporalia complicit ad dextrum cornu altaris}^a. Subdiaconus librum portet. Et accepto diaconus calice iacente super patenam, et redeunte sacerdote ad dextrum cornu altaris, si ali^oquid infusionis remaneat ori sacerdotis porrigat resumendum.

Post percepcionem sacramenti, sacerdote ad manus abluendum^b ueniente, diaconus corporalia complicit et in loculo reponat. Postea uero ipsa corporalia calici cum offertorio superponat et ipsum quoque^c calicem dum postcommunio dicitur ipsi acolito committat: qui dum *Per omnia secula seculorum* dicitur post oracionem ea solempnitate qua eum apportauit reportet. Ablutis manibus sacerdotis reuertat se ad dextrum cornu altaris et dicat una cum ministris communionem. Deinde facto signaculo crucis in facie uertat se [sacerdos] ad populum sacerdos^o, eleuatisque aliquantulum brachiis et iunctis manibus dicat *Dominus uobiscum* et iterum uertat se ad altare dicens *Oremus*. Deinde dicat postcommuniones iuxta numerum et ordinem antedictarum oracionum ante epistolam.

35. Finita ultima postcommunione factoque signaculo crucis in sua fronte, iterum se uertat sacerdos ad populum et dicat *Dominus uobiscum*. Deinde dicat diaconus casula^x sua reindutus, quando utitur, *Benedica-*

¹ SDB committat.

² SBD apportauit.

^a not in S.
^c S ipsumque.

^b S abluendas.

iterum¹ casula induto², et post

inclinacionem a³ se factam sacerdos cum suis ministris modo quo accessit abscedat⁴.

mus domino. Alio [uero] tempore dicitur *Ite missa est*. Quocienscunque enim dicitur *Ite missa est*, semper dicitur ad populum conuertendo^a; et cum dicere debeat *Benedicamus domino* uel *Requiescant in pace* conuertendo ad altare dicitur. {Et notandum quod in ea parte altaris qua missa incipiatur in eadem finiatur}^b.

Hiis finitis^c, sacerdos corpore inclinato iunctis manibus tacita uoce coram altari in medio dicat hanc oracionem: *Placeat tibi sancta trinitas*. Qua finita erigat se sacerdos signans se in facie sua dicens, *in nomine patris et filii et spiritus sancti Amen*. Et sic inclinacione facta eo ordine quo prius accesserunt ad altare in principio misse sic induti cum ceroferariis et ceteris ministris redeant in fine: et statim post *Deo gracias* in choro incipiatur hora nona quando post missam dicitur. Sacerdos uero in redeundo dicat euangelium *In principio erat Verbum*.

For §§ 36—43 see below p. 100^d.

44. Cum uero exuerit^x sacerdos casulam et alia uestimenta sacerdotalia, dicat psalmos subscriptos sub uno *Gloria patri*^o cum antiphona *Trium puerorum*: Ps. *Benedicite sacerdotes* {&c. usque ad finem}^b. Ps. *Laudate dominum in sanctis eius*: {totus psalmus dicitur}^b. [Ps.] *Nunc dimittis*. Deinde tota dicitur^e antiphona. *Trium puerorum cantemus ymnium quem cantabant in camino*

¹ D interim.

² SDB add ad populum conuerso.

³ D ad.

⁴ D recedat corrected to incedat.

^a S conuersus.

^b not in SA.

^c SA dictis.

^d from S: A has these §§ as another chapter, following §44.

^e S dicatur tota.

ignis benedicentes dominum. Kirieleyson Christeleyson Kirieleyson Pater noster. Et ne nos. Sed libera nos. Benedicamus patrem et^o filium^o. Laudemus et superexaltemus. Benedictus es domine in firmamento celi^o Et laudabilis. Benedicat et custodiat {nos omnipotens et misericors deus}^a Amen. Non intres in iudicium. Quia non iustificabitur. Domine deus uirtutum. Et ostende. Domine exaudi. Et clamor. Dominus uobiscum {Et cum spiritu}^a. Oremus. Deus qui tribus pueris^o. Oratio Ure igne sancti^o spiritus^o. Oratio Acciones nostras: et finiantur sub ista determinacione Per christum [dominum nostrum. Amen].

43. [Notandum est quod a Domine ne in ira usque ad cenam domini et a Deus omnium usque ad uigiliam natalis domini dicuntur iste preces sequentes ad missam cotidie in feriis et festis trium leccionum et in octauis et infra quando chorus non regitur: et dicantur inter Per omnia secula seculorum post Pater noster et Pax domini; sacerdote dicente sic Per omnia secula seculorum, choro respondente Amen, statim dicat chorus per se preces in prostratione: {sacerdos uero cum suis ministris similiter dicat preces sine prostratione}^b hoc modo:—Ps. Deus uenerunt. Totus psalmus dicitur cum Gloria patri. Alius Ps. Deus misereatur et alius Ps. Domine in uirtute similiter dicuntur cum Gloria patri. Deinde dicatur antiphona Tua est potencia tuum regnum,

^a not in SA.^b not in A.

domine, tu es super omnes gentes; da pacem domine in diebus nostris.

Kyrieleyson, Christeleyson. Kyrieleyson. Pater noster.

Et hec omnia sine nota dicuntur tam a clericis in choro quam a sacerdote cum suis ministris. Deinde dicat sacerdos cum nota *Et ne nos. Sed libera. Exurgat deus. Et fugiant. Non nobis domine. Sed nomini tuo da gloriam. Oremus pro afflictis et captiuis. Libera deus israel ex omnibus tribulacionibus eorum. Mitte eis domine. Et de syon. Esto eis domine. A facie inimici. Domine saluum fac. Et exaudi nos. Domine exaudi. Dominus uobiscum. Oremus. Deus qui admirabili prouidencia...Rege quesumus domine famulum tuum...Da quesumus omnipotens deus famulo tuo...]*^a

XL. (93) ADAP(TA)CIO SERVICII DOMINICE PRIME ¹ADVENTUS ET ALIARUM DOMINICARUM¹; CUM SUIS EXCEPCIONIBUS.

I. Modus seruicii prime² dominice [aduentus domini] locum habet omni die dominica simplici per annum, excepto quod in aduentu [domini], et [a] septuagesima usque ad pascha, utuntur diaconus et subdiaconus casulis³. In aliis uero temporibus dalmaticis et tunicis. Preterea in predictis temporibus inchoetur⁴ missa sine *Gloria in excelsis* et terminetur⁵ sine *Ite missa*

¹—¹ SBD IN ADVENTV[ET] IN ALIIS DOMINICIS.

² SDB huius.

³ In margin of D is inserted *Quare hoc.*

⁴ SDB inchoatur.

⁵ SBD terminatur.

^a from SA.

est: in aliis uero [temporibus] cum *Gloria in excelsis* inchoetur¹ et cum *Ite missa est* terminetur².

2. Preterea nulla die dominica per annum dicitur prosa ad missam, quando de dominica agitur nisi in aduentu domini³; et [in] die dominica qua cantatur *Dum medium silentium*, temporis⁴ ueneracionis Natalis⁵ ratione [et in tempore paschali, scilicet a dominica que dicitur in albis usque ad dominicam proximam post festum sancte trinitatis]. Preterea qualibet die dominica per annum dicitur *Alleluya* ad missam, nisi a⁶ septuagesima usque ad pascha. Tunc enim tractus cantetur⁷, sine *Alleluya* et sine prosa, a quatuor [clericis] de superiore gradu in cappis sericis ad gradum chori; ita quod omnes⁸ simul primum uersum incipiant, quem⁹ duo ex parte chori principalis prosequantur¹⁰, aliis duobus interim in extrema parte prime forme sedentibus; et ita alternis¹¹ uicibus singuli uersus totius tractus¹² ab illis quatuor¹³ dicantur¹⁴, choro interim sedente: ita ut omnes¹⁵ simul tractum ipsum terminent. In prima¹⁶ dominica quadragesime, et in dominica palmarum, tractus in choro alternis¹¹ uicibus cantetur¹⁷ hinc inde, modo predicto.

¹ SDB inchoatur.

² SDB terminatur.

³ SDB transpose.

⁴ SBD transpose.

⁵ SBD add domini.

⁶ SB in.

⁷ SBD cantatur.

⁸ D adds illi quatuor.

⁹ D que.

¹⁰ D consequantur.

¹¹ D has alternis (ni in rasura).

¹² so D corrected for uersibus.

¹³ SB have totius tractus here.

¹⁴ D adds totus tractus dicatur.

¹⁵ D ita quod omnes. SB ita quidem ut omnes.

¹⁶ SBD add tamen.

¹⁷ SDB cantatur.

XLI. (33) DE TABULA FERALI.

[44. DE MODO EXEQUENDI OFFICIUM
IN FERALIBUS DIEBUS ET IN
FESTIS TRIUM LECCIONUM SINE
REGIMINE CHORI.]^a

I. Secunda feria tabula¹ hoc modo disponitur: in primis scribitur puer ebdomadarius ad primam leccionem legendam: hic idem tenetur subministrare sacerdoti librum deferendo² ad matutinas et ad uesperas [et] ad collectas dicendas:

For § 1 see below p. 95.

2. Primam leccionem legat puer ebdomadarius: hic idem tenetur [sub]ministrare sacerdoti in libro^b deferendo ad matutinas et ad uesperas [et] ad capitulum et [ad] collectas dicendas^c per totam ebdomadam.

{Notandum quod pueri tenentur in omni dupplici festo et in omnibus dominicis et in festis nouem leccionum, que habent inuitatorium triplex, interesse uesperis completorio matutinis prime hore diei et misse, uigiliis quoque mortuorum quociens fuerit[†] pro corpore presenti et in trigintalibus et in anniuersariis: alias non tenentur interesse huiusmodi horis nisi ministrantes legentes pariter et cantantes: excepto quod in aduentu et a septuagesima usque ad quadragesimam quando de feria agitur, puer ebdomadarius responsorii tenetur interesse prime et tertie et sexte hore ad antiphonas incipiendas et responsoria cantanda.

In quadragesima tenetur idem interesse omnibus horis diei quando de feria agitur ad idem faciendum.

In aliis temporibus anni, siue de feria agitur siue de festo, tres lectiones sine regimine chori antiphone

¹ SDB transpose.

² B deferendum. SD deferend'.

^a C has no heading. For §§ 4-8 see below p. 96.

^b SJR librum.

^c J collectam dicendam.

[et] ad secundam [leccionem] aliquis in prima parte secunde forme ex opposito: ad terciam [leccionem] aliquis de superiore gradu in primo capite.

2. Ad primum responsorium cantandum scribitur¹ [alius] puer ebdomadarius: dicuntur autem pueri ebdomadarii ad legendum et² cantandum per ebdomadam illi, qui ad primam leccionem et ad primum responsorium scribuntur in tabula dominicali:

(p. 95)

[et] ³ad cantandum secundum et tercium responsorium scribuntur³ clerici iuxta ordinem lectorum: et hoc obseruetur⁴ qualibet feria per annum et quolibet festo trium lectionum sine regimine chori, nisi⁵ propriis uigiliis⁶ et [in] quatuor temporibus et in rogacionibus, quando ad matutinas legatur⁷ euangelii expositio⁸: tunc enim duo clerici de secunda forma scribantur⁹

et responsoria super terciam et sextam et nonam in secunda forma a puero eiusdem forme inchoando discurrant.} ^a

Secundam leccionem legat aliquis ^bin prima parte secunde forme ex alia parte chori^b: terciam leccionem legat aliquis de superiore gradu: {et legantur omnes lecciones^c in pulpito, habitu non mutato.} ^c

3. Primum responsorium [cantet] alius^d puer ebdomadarius: dicuntur autem pueri ebdomadarii ad legendum et^d cantandum per ebdomadam illi qui ad primam leccionem et ad primum responsorium scribantur^e in tabula dominicali.

Et^e [sciendum est quod pueri ebdomadarii] semper debent esse ex parte chori principali: eorum uero qui ad candelabra [scripti] sunt, unus ex una parte chori et alius ex alia parte^f. {Reliqui uero in dispositione tabulam componentis.} ^g

Secundum responsorium cantet ^heis proximus^h; secundam [leccionem] legat scilicet^o in secunda forma†: similiterⁱ tercium responsorium in superiore gradu. Et hoc obseruetur qualibet feria per annum et in quolibet festo trium lectionum sine regimine chori, nisi in propriis uigiliis et in quatuor temporibus et in rogacionibus quando ad matutinas legitur expositio euangelii: tunc enim^o prima et secunda lecciones a

¹ SBD scribatur.

² BD add ad.

³⁻³ SDB ad secundum responsorium et ad tercium cantandum scribantur.

⁴ SB obseruatur.

⁵ SDB add in.

⁶ B transposes.

⁷ SBD legitur.

⁸ D euangelium ex expositione.

⁹ SB scribuntur.

^a from C only.

^{b-h} SJ have text but omit in prima parte de secunda forma.

^c not in S.

^d R uel ad.

^e R scribuntur.

^f SA† opposita. RJ opposito.

^g not in SA.

^{h-h} SJ R ei proximus qui.

ⁱ J sic.

ad primam leccionem et ad primum
responsorium.

clericis secunde forme^a legantur, et
primum et secundum^x responsoria a
clericis de eadem forma cantentur.

XLII. (34) ADAPTATIO¹ AD TABULAM
FERIALEM DE COLLACIONE.

In quadagesima quoque singulis feriis scribuntur clerici ad collationem² legendam, ita quod fiat inceptio ab excellenciore ex parte chori, et legatur in superiore gradu per quatuor ebdomadas: deinceps in secunda forma; ita tamen quod in quarta feria ante pascha in prima forma legatur. In annunciatione dominica³, quando infra passionem [domini] celebratur, in superiore gradu legatur. Sciendum autem quod pueri ebdomadarii semper debent esse ex parte principalis⁴ [reitoris] chori. Eorum uero, qui ad candelabra sunt, unus ex una parte chori alter ex opposito⁵: reliqui uero tres in dispositione³ sunt tabulam componentis⁶.

(p. 94)

XLIII. (51) DE MODO EXEQUENDI
OFFICIUM MATUTINUM SECUN-
DE FERIE ADVENTUS DOMINI⁷.

1. Feria⁸ secunda in adventu [domini] a cantore Inuitatorium querat⁹ cantet aliquis de secunda forma uice reitoris ebdomadarii. Ymnus in superiore gradu incipiat

44. For title see p. 93.

1. Ad matutinas in ferialibus diebus [et in festis trium lectionum que non habent inuitatorium duplex]^b inuitatorium a cantore quesitum dicat aliquis de secunda forma uice

¹ SDB ADIECTIO. ² SDB transpose.

³ DB transpose. SBD add tamen.

⁴ So D but S principal'.

⁵ SB opposita.

⁶ S componentes¹.

⁷ SDB OFFICIUM (D SERVICIUM) FERIALE IN SECUNDA FERIE ADVENTUS.

⁸ SDB transpose.

⁹ SDB inuitatorium a cantore quesitum.

^a R de secunda forma.

^b from S.

ad dispositionem rectoris. Cetera etiam omnia que^{1a} ad generale officium rectoris pertinent, idem rector per se uel per alium exequatur.

Prima antiphona a primo prime forme incipiat; secunda antiphona¹ a sibi opposito prime uel secunde forme; et cetera [antiphone] per² ordinem discurrant³, ita quod quinta [antiphona] incipiat a primo clerico secunde forme ex parte chori.

2. In laudibus, prima⁴ et tertia antiphone a predictis⁵ pueris incipiantur: cetera in secunda forma incipiantur, ordine clericorum continuato⁶ prius incepto. Cetera omnia, que ad matutinas pertinent, ut in dominica expleantur; excepto quod in feriis⁷ omnes ymni in superiore gradu incipiantur⁸:

rectoris ebdomadarii, loco nec habitu mutato, cum psalmo *Unite*. Ymnus in superiori gradu incipiat ad dispositionem^a rectoris: cetera omnia^x autem que ad generale officium rectoris pertinent idem rector uel per se uel per alium exequatur.

{Prima et secunda et tertia antiphona a primo clerico de secunda forma ex parte chori incipiat: cetera in eadem forma hinc inde discurrant.}^b

[Prima antiphona a primo puero prime forme incipiat, secunda antiphona^o a [puero] sibi opposito prime forme: et ita cetera antiphone per ordinem discurrant: ita quod quinta antiphona incipiat a primo clerico secunde forme ex parte chori: sexta antiphona a suo pari ex opposito: et si nouem antiphone sunt^c, septima octaua et nona in eadem forma discurrant.]^d

Uersiculus ab uno solo puero ex parte chori dicitur loco nec habitu mutato.

For §§ 2, 3 see above p. 93.

4. In laudibus prima et secunda {et tertia}^e antiphone a predictis duobus pueris incipiantur. {Cetera in secunda forma discurrant}^e ordine clericorum continuato^x prius^f incepto: cetera omnia que ad matutinas pertinent ut in dominicis^g expleantur; excepto quod in feriis omnes ymni in superiore gradu incipiantur, quod etiam^h obseruetur in omni festo trium lectionum {sine

^{1a} S quod¹.

¹ D autem.

³ D discurrunt.

⁵ SDB add duobus.

⁷ D feria.

² SD secundum.

⁴ D proxima.

⁶ D transposes.

⁸ SB incipiantur.

^a R pro dispositione.

^b not in SAJR.

^d from SAJ.

^f R post.

^h R autem.

^c R fuerint.

^e not in SAJR.

^g J dominica.

et preterea [preces fiant cum prostrationibus ad uesperas et ad matutinas et ad ceteras horas: et] sacerdos in collectis dicendis locum nec¹ habitum mutet² ad uesperas nec³ ad matutinas:

preterea non incensatur altare⁴ ad uesperas nec⁵ ad matutinas ⁶post psalmum *Magnificat* uel post psalmum *Benedictus*⁶.

3. Ad primam, antiphona super psalmos a primo [clerico] prime forme incipitur ex parte chori: antiphonam super [psalmum] *Quicumque uult* primus de secunda forma incipiat: responsorium ab aliquo prime forme dicitur⁷: cetera omnia ut⁸ in precedente dominica, nisi quod in hac feria ad omnes horas cum prostrationibus⁹ ⁷preces⁷ fiant¹⁰.

Ad terciam, antiphonam super psalmos incipiat puer ebdomadarius responsorii et responsorium cantet: cetera¹¹ ut in precedente dominica [cum prostrationibus].

Ad sextam, eodem modo¹² fiant omnia sicut ad terciam [prenotatum est].

Ad nonam, antiphona super

regimine chori^a et in octauis et^o infra^o quando chorus non regitur:

preterea sacerdos in collectis dicendis habitum non mutat^b: ad uesperas et^c ad matutinas tamen ad gradum chori dicat^d ipse sacerdos oraciones^d absque ceroferariis: preterea non^ethurificatur^f altare nec chorus {in feriis}^g neque in festis [trium lectionum] sine regimine chori ad matutinas neque^h ad uesperas neque^o ad *Benedictus* neque adⁱ *Magnificat*.

5. Ad primam, antiphona super psalmos a primo clerico prime forme incipitur ex parte chori: antiphonam super *Quicumque uult* primus [clericus] de secunda forma incipiat: responsorium *Iesu Christe* ab aliquo prime forme dicitur: cetera [autem omnia^o sic] ut in dominicis nisi quod^o in feriis fiant^k preces ad omnes horas cum prostrationibus^l.

Ad terciam, antiphona a primo clerico secunde forme^m ex parte chori incipitur: responsorium a suo proximo cantetur.

Ad sextam, et ad^o nonam omnia fiant sicut ad terciam a singulis clericis per ordinem de secunda forma.

¹ B non.

² SDB mutat.

³ SDB et.

⁴ SDB add in feriis.

⁵ SDB transpose and read uel.

⁶⁻⁶ AD ad *Benedictus* et ad *Magnificat*. SB the same but inverted.

⁷ SDB dicatur.

⁸ B sicut S uero^l instead of ut.

⁹ SDB transpose.

¹⁰ SDB fiunt.

¹¹ SDB add fiant.

¹² B ordine.

^a not in SAJR.

^b J mutat. R habitu non mutato.

^c SAJ nec.

^d J nec enim.

^e not in S.

^f R thurificetur.

^g J nec.

^h J nec.

ⁱ SR et.

^j J prostratione. R omits.

^k SAJR in secunda forma.

psalmos incipiat a primo clerico prime¹ forme: responsorium a sibi proximo cantetur: cetera [ut] in aliis horis.

4. Ad uesperas, primam antiphonam incipiat primus prime forme: secundam [antiphonam] sibi oppositus ex² eadem forma: cetera antiphone³ in eadem forma per ordinem [hinc inde] discurrant.

Responsorium cantet puer ebdomadarius⁴: cetera fiant ut supra⁵ ad matutinas.

Ad completorium, antiphonam super psalmos incipiat quidam de prima forma pro uoluntate rectoris ebdomadarii⁶.

6. Ad uesperas, primam antiphonam super psalmos incipiat primus clericus prime forme: secundam [antiphonam] sibi oppositus de eadem [forma]: cetera [antiphone]^a in secunda forma a primis incipiendo per ordinem discurrant^a.

{Preterea ab inceptione antiphone *O sapientia* usque ad uigiliam natalis domini in ferialibus diebus quando de feria agitur quatuor antiphone super psalmos hinc inde inter pueros discurrant: quinta antiphona a primo clerico in secunda forma incipitur.} ^b Responsorium, si habeatur, cantet puer ebdomadarius, loco nec habitu mutato: cetera omnia fiant ut superius^c ad matutinas.

Ad completorium, antiphonam super psalmos incipiat quidam puer^o de prima forma pro uoluntate rectoris ebdomadarii: cetera [omnia] ut in dominicis, nisi quod in feriis fiunt preces cum prostrationibus.

XLIV. (52) ADAPTATIO EIUSDEM
[FERIE ET] IN ALIIS FERIIS
PER ANNUM.

1. Modus et ordo seruicii huius ferie seruetur⁷ singulis feriis per annum, quando de temporali agitur, excepto quod extra aduentum et

¹ SDB secunde.

² SDB de.

³ SDB omnes.

⁴ SDB add responsorii.

⁵ SDB superius.

⁶ SDB add Cetera ut in dominica, nisi quod hic fiunt preces cum prostrationibus.

⁷ SDB transpose.

^{a-a} SAJR in eadem forma per ordinem discurrant.

^b not in SAJR.

^c J supra.

septuagesimam¹ puer ebdomadarius responsorii non tenetur interesse terciæ nisi² ceteris horis diei sequentibus³: et preterquam in quadragesima⁴; quia tunc ad nonam antiphona super psalmos a puero ebdomadario incipi[a]tur et responsum ab eodem cantetur⁵.

Ad completorium quoque [in quadragesima] responsum ab aliquo prime forme cantetur⁵. Ad uesperas etiam in alio tempore [preter]quam in aduentu et in quadragesima in feriis non dicitur responsum.

7. Preterea in omnibus feriis per totam quadragesimam dicitur responsum ad completorium ab uno solo puero, loco nec habitu mutato sed ad altare conuerso.

Preterea in ferialibus diebus per aduentum et a septuagesima usque ad quadragesimam ad terciam et [ad] sextam, puer ebdomadarius* antiphonam super psalmos incipiat, et responsum cantet.

{In quadragesima uero ad terciam et° [ad] sextam [et ad nonam] puer ebdomadarius* {antiphonam super psalmos}^a incipiat et responsum cantet.}^b

2. Preterea in paschali tempore ad uesperas⁶ et ad matutinas [et ad laudes in feriis] non dicitur nisi una sola antiphona super psalmos⁷, neque preces fiant⁸ cum prostrationibus.

Preterea in quadragesima omnes

8. Preterea in tempore paschali^c ad matutinas et ad laudes et ad uesperas non dicitur nisi una sola antiphona super psalmos, et illa incipitur^d in prima forma: neque fiunt^e tunc preces cum prostrationibus.

p. 197.

¹ D quadragesima.

² SBD nec.

³ SB transpose.

⁴ S sexagesima.

⁵ SDB cantatur.

⁶ SB transpose.

⁷ SDB add nec etiam in laudibus.

⁸ SDB fiunt.

^a not in J.

^c R pasche.

^e JR fiant.

^b not in R.

^d SJR incipiat.

hore diei ante missam dicuntur. Post missam¹ sine interuallo *Placebo* et uespere diei [dicuntur]: deinde uespere de sancta maria.

Post prandium ante pulsatam collacionem², dicuntur Vigilie mortuorum: deinde legatur³ [aliquis sermo ab aliquo clerico de secunda forma] in collacione, habitu non mutato.

Postea sequitur⁴ completorium.

XLV. (92) DE MODO EXEQUENDI
OFFICIUM MISSE IN SECUNDA
FERIA ADUENTUS DOMINI⁵.

1. Feria⁶ secunda in aduentu [domini ad missam] idem modus seruatur⁷ seruicii qui in precedente dominica [aduentus], exceptis⁸ quibusdam: scilicet quod in hac feria intrat sacerdos cum suis ministris ad officium exequendum in inicio ipsius⁹ officii misse. Preterea Epistola ad gradum chori legatur¹⁰.

2. Gradale ab uno solo puero in superpelliceo ad gradum chori cantetur¹¹.

66. For §§ 1—35 see above pp. 61—89.

36^a. Predictus modus et ordo seruatur^x seruicii in omnibus feriis et^o festis et in^o octauis et infra quando chorus non regitur, quibusdam tamen exceptis; quod in hiis predictis feriis et festis et octauis intrat sacerdos cum suis ministris ad officium exequendum [et in] inicio ipsius officii^x misse.

37. Preterea gradale ab uno solo puero^b ceroferario in alba debet dici, et hoc a parte chori et ante gradum chori^b. In festis uero quando^c inuitatorium a duobus cantatur et in octauis et infra sine regimine chori, dicitur gradale a duobus pueris in superpelliceis ad gradum chori.

Alleluia uero tunc a duobus clericis de secunda forma dicitur, loco et habitu^d predictis seruatis. Infestis^d tamen quo *Alleluia Laudate*

¹ SDB add uero.

² SDB autem, pulsata collacione.

³ SDB legitur.

⁴ D sequatur.

⁵ SB FERIA SECUNDA IN ADUENTU. D has the same but inverts the clauses.

⁶ SB transpose.

⁷ SDB seruicii seruatur.

⁸ SDB transpose.

⁹ D transposes.

¹⁰ SDB legitur.

¹¹ SDB cantatur.

^a The §§ 36—43 follow § 44 in CA except that C has no § 42. S has §§ 36—42 before § 44 but § 43 after it. The previous note on p. 89 (note d) is incomplete, and the note *a* on p. 91 and the bracket to which it refers should be deleted.

^{b-b} S in superpelliceo ad gradum chori incipiat et suus uersus dicitur.

^c S in quibus.

^{d-d} S predicto seruato. In festo.

Alleluya ab alio puero tali loco et habitu.

pueri dominum^o dicitur, idem *Alleluya* semper a duobus pueris in superpelliceis cantatur^x ad gradum chori. ^aSimiliter fiat in omnibus feriis^a paschalis temporis scilicet^o quod^o primum *Alleluya* a duobus cantatur^o pueris: similiter^o et secundum *Alleluya*^o [ab aliis duobus] loco et habitu predicto seruatis^b [cantantur] ^cet eciam in sabbato in ebdomada pasche^c.

In ceteris uero festis et feriis per totum annum extra septuagesimam ^cusque ad pascha^c [et uigilias et quatuor tempora]^d ab uno solo puero {ceroferario^o ex parte chori altera secundum}^e cantatur *Alleluya*^x ad gradum [chori]^x in superpelliceo.

[In festis uero sine regimine chori paschalis temporis primum *Alleluya* a duobus pueris in superpelliceis ad gradum chori et secundum *Alleluya* a duobus de secunda forma in simili habitu ad gradum chori dicitur.]^d

Preterea nulla feria per annum ad missam^x dicitur *Gloria in excelsis* nec *Ite missa est* quando de feria dicitur missa uel de dominica per ebdomadam, nec eciam in uigiliis sanctorum uel de temporali nisi tantum in uigilia pasche et pentecostes.

For §§ 38—40 see below p. 103.

3. Euangelium non [in] pulpito [super aquilam]¹ [legatur] sed in presbiterio super pulpitem² ad hoc paratum uersus aquilonem conuerso diacono: quod unus ceroferariorum

41. Preterea euangelium non in pulpito in aquila sed in presbiterio iuxta inferiorem^o gradum altaris super lectrinum ad hoc paratum uersus aquilonem conuerso diacono

¹ SB in aquila.

² SB pulpito ad 'hoc' parato (S peracto).

^a—^a S In feriis autem, and transposes this and the succeeding paragraph.

^b S seruato. A predictis sacerdotibus.

^c—^c not in S.

^d from S.

^e not in SA. C has ar' and cantar'.

post lectam epistolam in loco debito disponat et ornet¹.

Dum legitur Euangelium subdiaconus textum teneat in faciem ipsius legentis, ceroferariis diacono assistentibus, uno a dextris, alio² a sinistris.

Preterea post lectum euangelium sacerdos textum ministerio diaconi deosculetur, sed tunc non thurificetur [sacerdos] nec chorus incensetur. Nunquam enim chorus post euangelium 'ad missam' incensetur³ nisi⁴ quando *Credo in unum*⁵ dicitur, sed tunc semper.

Preterea pax [semper] a diacono choro [non] apportetur⁶ [sed] per duos extremos de secunda forma.

Ceterea ut prius.

4. Preterea hac feria ante terciam dicitur missa in capitulo pro fidelibus cum diacono et subdiacono albis⁷ indutis: quod semper obseruetur⁸ in omni missa pro defunctis, nisi quando pro episcopis ecclesie⁹ ipsius defunctis celebretur, et in crastino omnium sanctorum:

Tunc enim dalmaticis utuntur⁹ et tunicis.

legatur: quod unus ceroferariorum post lectam epistolam in debito loco disponet† et ornet.

Dum legitur^a euangelium subdiaconus textum teneat in faciem legentis, ceroferariis diacono assistentibus, uno a dextris, reliquo a sinistris: puer uero turribularius^b stet iuxta gradum predictum post diaconum ex altera parte presbiterii^b ad eum conuersus.

Post lectum euangelium sacerdos textum ministerio diaconi deosculetur, sed tunc non thurificetur [nec] chorus. Nunquam enim thurificetur chorus post euangelium ad missam nisi quando dicitur *Credo in^o unum^o*, sed tunc semper. Tamen sacrificium cotidie thurificetur.

[42. Preterea in omnibus feriis et festis trium leccionum et in octauis et infra quando chorus non regitur extra tempus pasche post terciam dicitur missa pro defunctis, nisi in crastino alicuius sancti duplicis festi, cum diacono et subdiacono albis cum amictibus indutis: quod semper obseruetur in omnibus missis pro defunctis scilicet nisi pro corpore presenti et in anniuersariis episcoporum et in die animarum.

Tunc enim dalmaticis et tunicis utuntur nigris. Similiter et casula sacerdotalia†^c.

¹ D ornat. D has a marginal analysis of this chapter and the one following.

² SDB reliquo.

³ SDB incensatur and D has it earlier.

⁴ S adds quod†.

⁶ DB apportatur.

⁸ SDB obseruatur.

⁵ D adds *deum*.

⁷ SDB add tantum.

⁹ SDB transpose.

^a S Cum legitur.

^{b—b} SA post eum (A ipsum) diaconum stet.

^c A Similiter et sacerdos casula magna.

Preterea in omni missa que de feria dicitur fiat prostratio a toto choro statim post *Sanctus* usque *Pax domini* per totum annum nisi a pascha usque ad *Deus omnium*.]

For §§ 43, 44 see pp. 90 and 89.

XLVI. (95) ADAPTATIO HUIUS FERIE
DE OFFICIO MISSE ET IN¹ ALIIS
FERIIS PER ANNUM.

1. Similis quoque modus servicii servetur² omnibus feriis per annum excepto quod a septuagesima usque ad pascha non dicitur *Alléluja* ad missam, sed per totam quadragesimam secunda³ quarta et sexta feria semper usque ad pascha dicitur tractus in choro [sicut in prima dominica quadragesime alternis vicibus hinc inde, et in die palmarum. Preterea a septuagesima usque ad pascha in feriis quando de feria agitur et quando tractus ad missam non dicitur et in festis trium lectionum usque ad caput ieiunii nisi in commemoracionibus beate marie uirginis, post epistolam gradale post uersum iteratur]⁴.

Preterea omni feria per annum, nisi in aduentu et septuagesima, utuntur diaconus et subdiaconus, dalmaticis et tunicis, nisi in uigiliis et quatuor temporibus: tunc enim sint in albis.

2. Preterea in uigilia Natalis domini acolitus dum oratio ante epistolam dicitur ad gradum chori ueniat et ibi leccionem legat⁵ ante epistolam.

38. Preterea in uigilia natalis domini, dum oratio ante epistolam dicitur, ueniat acolitus ad gradum chori^a et ibi^a leccionem ante epistolam legat et terminet sub hoc tono :

¹ SDB ADAPTATIO OFFICII MISSE HUIUS FERIE IN.

² SD seruatur.

³ SB add et.

⁴ SDB omit the passage and have only modo predeterminato.

⁵ SDB transpose.

^{a--a} S ubi.

Qua lecta, epistola ibidem sine intervallo legatur.

3. Preterea in omni quarta feria¹ quatuor temporum acolitus quoque² leccionem legat ante epistolam sed [sine] *Dominus vobiscum* precedat oracio, et cum cantus intervallo epistola sequatur.

Simili [quoque] modo in sabbatis quatuor temporum primam leccionem legat acolitus: deinde sequentes 'lecciones' in secunda forma discurrant pro dispositione magistri scholarum³ in superpelliceis, ita ut⁴ ultima [leccio] a sacerdote legatur: cantus uero per singulas lecciones singuli pueri pro dispositione cantoris in superpelliceis [ad gradum chori] cantent.

4. Post ultimam tamen leccionem cantent duo de secunda forma in superpelliceis [tractum] ad gradum chori sicut 'et' pueri.

[Alium] tractum⁵ post epistolam duo de secunda forma in capis nigris ad gradum 'chori' similiter cantent.

Similiter et omnes lecciones que [legantur] ad missam per totum annum dicuntur^a.

Qua lecta, epistola ibidem absque^b intervallo legatur.

39. Preterea [in] feria quarta quatuor temporum acolitus simili quoque modo leccionem ante epistolam legat, sed sine *Dominus vobiscum* precedat oracio, et cum cantus^c sine^c intervallo epistola sequatur.

Simili modo in sabbatis quatuor temporum primam leccionem legat acolitus: deinde sequentes lecciones in secunda forma discurrant pro dispositione magistri scholarum in superpelliceis, ^dita quod ultima a sacerdote de superiore gradu^x legatur^d: cantus uero post singulas lectiones singuli pueri secundum dispositionem cantoris in superpelliceis cantent.

40. Post ultimam tamen leccionem cantent duo de secunda forma in superpelliceis: et hec omnia ad gradum chori^x fiant.

Post epistolam uero^o duo clerici de secunda forma in capis nigris ad gradum chori totum et integrum tractum simul cantent, choro uero interim sedente.

Preterea in quarta et sexta feria et sabbato quatuor temporum ebdomade pentecostes diaconus et subdiaconus utuntur ^edalmaticis et tunicis; et *Gloria in excelsis* [et] Sequencia et *Credo in^o unum^o* et *Ite missa est* dicantur in missa^e.

Preterea in sabbato ebdomade

¹ SDB transpose.

² SDB simili, quoque, modo.

³ SD add et.

⁵ SBD add uero.

⁴ D adds in.

^a For the music see Appendix.

^b SA sine.

^c A absque. S cum cantus intervallo.

^{d-d} S ita ut ultimam legat sacerdos de superiore gradu.

^{e-o} S dalmatica et tunica: et cum *Gloria...* dicitur missa.

pentecostes post singulas lectiones duo pueri cantent *Alleluia* sine repetitione. Post ultimam [tamen] lectionem duo clerici de secunda forma in superpelliceis cantent *Alleluia, Benedictus es domine*. Epistola uero et euangelium in pulpito legantur et ibidem cantetur *Alleluia, Laudate pueri* a duobus de superiore gradu in capis sericis.

Preterea a septuagesima usque ad pascha non dicitur *Alleluia* ad missam sed per totam quadragesimam omni secunda [et] quarta et sexta feria dicitur tractus in choro alternando sicut in dominica prima quadragesime.

In ceteris [autem] feriis a septuagesima usque ad cenam domini et in uigiliis totius anni exceptis dominicis et excepto tempore pasche, dicitur gradale cum suo uersu tantum.

For §§ 41, 42 see p. 101.

Preterea per totam quadragesimam post nonam cantatur¹ missa.

[Preterea in paschali tempore in feriis quando de feria agitur, post epistolam primum *Alleluia* unus puer ad gradum chori in superpelliceo ex parte chori cantet; secundum *Alleluia* alius puer ex opposito tali loco et habitu.]

[Preterea nulla feria in paschali tempore dicitur missa capitalis, pro defunctis nisi fiat anniuersarium uel trigintale.]

XLVII. (35) DE TABULA DOMINI
NOSTRI IESU CHRISTI².

In die Natalis domini tabule talis³ erit dispositio: inprimis scri-

¹ D cantata.

² SDB DE TABULA NATALIS DOMINI.

³ BD transpose.

bantur rectores chori; deinde¹ lectores et cantores, ad lecciones legendas et² responsoria cantanda, pro discrecione³ tabulam componencium⁴, ita quod⁵ lecciones pro dignitate personarum ita gradatim ascendant, ut semper excellencior [persona] extremam [leccionem] legat. Simili quoque modo cantores responsoriorum ordinentur, scilicet ut eorum quoque [ita] ascensus fiat⁶ ut 'tres' excellenciores, qui non legerint, responsorium ultimum cantent⁷; ita eciam ut primam et secundam leccionem duo canonici de secunda forma legant, terciam [leccionem] canonicus de superiore gradu; primum et secundum responsorium a duobus de secunda forma, cantentur, tercium [responsorium] a tribus de secunda forma: sextum [et nonum responsorium] a tribus de superiore gradu [cantentur].

(p. 119.)

(p. 120.)

Ad primam missam scribantur rectores chori⁷ de superiore gradu et duo, de secunda forma⁸: ad *Kyrieleyson* tres [de superiore gradu:] ad laudes ad⁹ *Gloria in excelsis deo* duo, [ad leccionem *Laudes deo* ante epistolam duo de secunda forma], ad gradale tres de secunda forma; ad *Alleluia* tres¹⁰ de superiore gradu.

Ad secundam missam duo rectores [chori] tantum de secunda forma scribantur; ad gradale duo pueri; ad *Alleluia* duo de superiore gradu; deinde quis puer in

(p. 108.)

¹ SB add scribantur.² SDB add ad.³ BD dispoſicione.⁴ D componentis.⁵ SDB ut.⁶ SDB transpose.⁷ SBD add duo, but S has it after gradu.⁸ SD transpose.⁹ SDB super.¹⁰ D duo

capitulo cuius officium est deferre librum ad legendas lecciones¹, et ad collectas dicendas¹. Pueri uero notati in tabula dominicali ad candelabra, et ad thuribula², et ad aquam, et acolyti³, per totam ebdomadam iuxta illam tabulam sua exequantur officia. [Ad magnam missam] ad gradale tres de secunda forma; ad *Alleluya* tres de excellencioribus⁴ de superiore gradu⁵. [Ad leccionem *Exultemus in hac die* ante epistolam duo de secunda forma: ad epistolam quidam canonicus secundum ordinem matricule et numerum communis tabule et] ad euangelium [alius] canonicus⁶ eodem modo et ordine.

XLVIII. (36) DE TABULA COMMUNI.

I. Sciendum est⁷ quod quamdiu tabula communis⁸ discurrit, singulis diebus mutantur⁹ rectores.

Ab inceptioe enim communis tabule in omni simplici festo scribantur¹⁰ duo rectores de secunda forma per ordinem, formata¹¹ inceptioe a principali capite formarum. In omni uero duplici festo duo principales rectores scribuntur¹² pro uoluntate ipsius cantoris: secundarii uero secundum predictum ordinem.

Singulis eciam diebus dum tabula

16. TABULA COMMUNIS DE MISSIS^a.

I. Sciendum est quod

(p. 34.)

singulis diebus dum tabula com-

¹⁻² SBD add ad matutinas and transpose.

² SED thuribulum.

³ SB ad acolitum D ad colitum.

⁴ S excellenciores.

⁵ D transposes.

⁶ SDB add secundum ordinem matricule, et numerum dierum communis tabule. Et ad epistolam, alius canonicus.

⁷ SB eciam D autem.

⁸ SBD communiter.

⁹ SDB inmutantur.

¹⁰ SBD scribuntur.

¹¹ SBD facta.

¹² SD scribantur.

^a This chapter is only in C.

communis¹ discurrit, mutatur² puer³
in capitulo, missa, epistola⁴, euangelium,
ita scilicet quod⁵ lector in
(p. 106.)

capitulo mutatur⁶ a die natalis
[domini] quando in dominica euenerit,
usque ad circumcisionem, uel⁷ ad
proximam dominicam sequentem⁸:
deinde sequatur tabula dominicalis⁹.

2. Ad missam [uero] in festis
duplicibus nullus scribatur [clericus]:
in ceteris autem¹⁰ diebus pro ordine
matricule scribantur presbyteri ad
epistolam et ad euangelium¹¹; scri-
bantur canonici tam in festis quam
in profestis singulis diebus¹², eo
ordine quo scribuntur in matricula.
Sciendum autem quod¹³ ordo pres-
biterorum diaconorum subdiaconorum
quo scribuntur in matricula [non]
possit extendi usque ad secundam
uel terciam feriam, tunc proxima
dominica precedente fiat tabula
ebdomadaria.

[Si uero ultra terciam¹⁴ feriam
possit extendi, tunc proxima dominica
sequente fiat tabula ebdom-
adaria.] Eadem regula seruatur de
ordine singulorum¹⁵ officiorum, ita ut
in mediis feriis uacantibus ad pre-
dicta officia exequenda scribantur

muniter discurrit, hoc est per dies,
mutatur puer in capitulo missa
euangelium epistola, ita scilicet quod
ipse puer lector in capitulo, cuius
officium est deferre librum ad legen-
das lecciones ad matutinas et ad
collectas dicendas,

mutatur a die natalis
domini quando in dominica euenerit
usque ad circumcisionem domini,
uel usque ad dominicam proximam
sequentem: deinde sequatur tabu-
lam dominicalem.

2. Ad missam nullus scribatur
in festis duplicibus: in ceteris uero
diebus per ordinem matricule scri-
bantur presbyteri. Ad euangelium
uero et ad epistolam scribantur
canonici tam in festis quam in
profestis singulis diebus eo ordine
quo scribuntur in matricula.

Et si ordo
presbiterorum diaconorum subdia-
conorum quo scribuntur in matricula
[] possit extendi usque ad se-
cundam uel terciam feriam, tunc
proxima dominica precedente fiat
tabula ebdomadaria.

Eadem^a

uacantibus ad pre-
dicta officia exequenda scribantur

¹ SDB communiter.

² SB mutantur.

⁴ SBD transpose.

⁶ SDB mutetur.

⁸ BD transpose SDB subsequentem.

⁹ SBD tabula, m., dominicalem.

¹⁰ SDB uero.

¹¹ SBD ad euangelium uero ad epistolam scri-
bantur.

¹³ SBD add si.

¹⁵ B transposes.

³ B pueri.

⁵ D et.

⁷ SBD add usque.

¹² SBD transpose.

¹⁴ SB transpose.

^a The text is incomplete.

clerici pro uoluntate componentis tabulam.

Incipienda est autem hec tabula communis de missa et epistola et euangelio¹ die² dominica proxima ante natale domini³, nisi quando dies natalis [domini] die dominica contigerit⁴: tunc enim ipsa die natalis sumit initium.

3. Secunda uero tabula communis de eisdem incipi[a]t die dominica palmarum, dura[n]s per ordinem presbiterorum usque ad ultimum [ordinem illorum]: per ordinem uero reliquorum non nisi 'usque' ad octauas pasche, siue ibi terminetur siue non.

4. Tercia tabula communis⁵ de eisdem incipi[a]t dominica¹ proxima ante ascensionem [domini], durans per illam ebdomadam tantum: que iterum die pentecostes incipitur⁶, sumpto inicio ab illo in quem proximo terminata est, durans usque ad festum sancte trinitatis uel ulterius quantum ad presbiteros, sicut predestinatum⁷ in tabula paschali⁸.

5. Transcursa⁹ uero tabula communi, reuertatur¹⁰ ad solitum cursum tabule ebdomadarie, sumpto ipsius inicio ubi ante natale terminata est.

Huius tabule communis dispositio locum habet in [omni] tabula⁵ communi per annum.

clerici pro uoluntate tabulam componentis.

Incipienda est autem hec tabula communis de missa euangelio et epistola die dominica proxima ante diem natalis domini nisi quando dies natalis domini dominica contigerit: tunc ipsa die natalis sumit initium.

3. Secunda uero tabula communis de eisdem incipit die dominica palmarum, durans per ordinem presbiterorum usque ad ultimum: per ordinem reliquorum non nisi usque ad octauas pasche, siue ibi terminatur siue non.

4. Tercia tabula communis de eisdem incipit proxima dominica ante ascensionem domini durans per illam ebdomadam tantum: que iterum die pentecostes incipit, sumpto inicio ab illo in quo proxima terminata est, durans usque ad festum sancte trinitatis uel ulterius quantum ad presbiteros, sicut supra in secunda tabula.

5. Transcursa uero tabula communi, reuerti[tur] ad solitum cursum tabule ebdomadarie, sumpto ipsius inicio ubi ante natale fuerit terminata.

Huius tabule communis uel dispositio locum habet in omni tabula communi per annum.

¹ SBD transpose.

² D de.

⁴ SB contingit.

⁶ SBD incipitur.

⁷ BD predictum est, S predestinctum est.

⁸ SBD pasche.

¹⁰ SBD reuertitur.

³ SDB diem natalem.

⁵ D transposes.

⁹ D Transcussa.

XLIX. (37) ADAPTATIO NATALIS
DOMINI ET ALIORUM† FESTO-
RUM DUPLICIUM¹.

Sciendum autem quod tabule Natalis [domini] dispositio locum² habet in omni duplici festo per annum nouem leccionum; exceptis hiis festis³, [scilicet] sancti Michaelis, Omnium sanctorum, et sancti Andree. In festo [et]enim sancti Michaelis, et sancti Andree, prima leccio solet esse in prima forma, secunda et tertia [leccio] in secunda forma; deinde omnes lectiones in superiore gradu, seruato⁴ ordine ascensus supranotato. Primum et secundum responsorium in prima forma, tertium [responsorium] in secunda forma, quartum [responsorium] in superiore gradu, et ita deinceps; hoc obseruato, quod omnia responsoria dupliciter cantentur, preter nonum [responsorium], quod a tribus de superiore gradu cantetur.

L. (38) DE TABULA IN DIE OMNIUM
SANCTORUM.

In die⁵ omnium sanctorum hoc modo tabula disponitur, ut excellencior persona primam leccionem legat; et ita fiat descensus sicut ascensus⁶ in aliis festis duplicibus, ita quod quidam puer octauam leccionem legat, [et] nonam [leccionem] sacerdos. Primum responsorium a duobus excellencioribus cantetur, et sic fiat descensus modo lectorum ordine

(p. 120.)

¹ SBD ADAPTATIO TABULE NATALIS [DOMINI]
IN ALIIS FESTIS DUPLICIBUS.

² SB transpose.

³ SDB hiis, festo.

⁴ D seruatur.

⁵ SBD festo [uero].

⁶ D repeats sicut.

ipsorum cantorum numero¹ non mutato, ita quod² quinque pueri octauum responsorium cantent.

LI. (53) MODUS SERVICII³ IN DIE NATALIS DOMINI.

22. DE MODO EXEQUENDI OFFICIUM IN FESTIS MAIORIBUS DUPLICIBUS NOVEN^o LECCIONUM^o.

1. In maioribus dupplicibus festis sicut^a in die natiuitatis domini, epyphanie [domini^o], purificacio[ne] beate^o marie^o, festum^b sancte trinitatis et corporis christi et [in] assumptione^c beate marie^x et natiuitate eiusdem^o et^o in^o festo reliquiarum et^o dedicacionis ecclesie et^b omnium sanctorum et in festo [sancti] loci, {episcopus cum presens est ad officium exequendum intrare solet interdum in pontificali-bus, scilicet in capa serica cum mitra cerotecis et baculo, et ea non exuere priusquam *Deus in adiutorium* inchoauerit ad completorium. In maioribus festis dupplicibus ac festis simplicibus sedem suam intrat in habitu chori, et in quarto uel in quinto psalmo induit capam sericam cerotecas et mitram assumens baculum ad capitulum dicendum; quibus exuitur post incepcionem *Deus in adiutorium* in completorio, ut supra dictum est^d.

1. In die natalis domini ad primas uesperas primam antiphonam super psalmos incipiat⁴ excellencior persona post illum qui exequitur officium illius diei.

(p. 42.)

2. Ad primas uesperas super primum psalmum^x primam antiphonam incipiat excellencior persona post illum qui exequitur officium illius diei. Qui dum incipit ad chorum stet conuersus: in fine autem primi uersus ipsius^o psalmi ad altare se inclinet; quod eciam^e

¹ SBD transpose. ² BD ut.

³ SDB EXEQUENDI OFFICIUM.

⁴ S adds aliquis.

^a HSAJR ut.

^b HS in^o festo.

^c R et in die assumptionis et natiuitatis.

^d only in C.

^e R autem.

Secunda [antiphona] ab excellenciore alterius partis chori incipitur, et ita discurrant singule [antiphone pro] personarum dignitate.

Capitulum in capa serica episcopus¹ [si presens fuerit] dicat, loco non mutato.

Responsorium cantor et alie due² persone cantent pro dispositione illius³ cantoris in capis sericis [ad gradum chori].

(p. 43.)

obseruetur^x per totum annum in conuersione et inclinacione [et] a cuiuslibet^a gradus clerico antiphona incipiatur.

Secunda antiphona ab excellenciore [persona] alterius partis chori incipitur, et sic^b discurrant singule antiphone pro personarum dignitate^c. {Solus episcopus in capa serica si presens fuerit loco nec habitu mutato yma uoce dicat capitulum.

Cantor et alie due persone pro dispositione ipsius cantoris in capis sericis uel alii tres clerici de superiore gradu, quorum duo semper erunt ex parte chori principali, tercius, qui cum eis canendo ad gradum chori in medio stat, de altera parte accipitur, cantent responsorium, scilicet incipiant et suum uersum cantent}^d.

[Post tercium uero psalmum quatuor pueri, accepta licencia a rectoribus, egrediantur in uestiario ut se induant albis cum amictibus, duo ad deferendos cereos et alii duo ad thurribulos portandos†.

Post inchoacionem quarti psalmi exeant tres clerici qui assignati sunt ad responsorium, in uestiario ad capas de serico assumendas]^e.

Hoc autem^f per totum annum obseruetur scilicet quod hiis uel hii qui uersum responsorii cantent, ipsum responsorium incipiant; et statim

¹ SBD transpose.

³ SDB ipsius.

² D transposes.

^a HSR cuiuscunque.

^b HSJR ita.

^c SHAJ Capitulum yma uoce dicitur loco nec habitu mutato.

Responsorium cantor et alie due persone pro dispositione ipsius cantoris in capis sericis ad gradum chori cantent uidelicet [H. scilicet] incipiant et suum uersum cum *Gloria patri* cantent.

^d only in C.

^e only in S.

^f HJSR eciam.

2. Dum ymnus¹ canitur, duo pueri, qui seruiunt de thuribulo², capas³ duas de serico deferant principali sacerdoti, quarum alteram alii⁴ sacerdoti pro uoluntate sua transmittat, ad thurificandum altare.

Versiculum cantant⁵ duo pueri in superpelliceis.

(p. 44.)

Antiphonam super *Magnificat* excellencior persona ex parte chori incipiat: et si episcopus fuerit presens, cantor ipsam antiphonam iniungat¹ ei, [et tota cantetur antiphona, antequam psalmus intonatur.]

LII. (54)⁶ DE CHORI THURIFICACIONE ET ALTARIUM ECCLESIE AD PRIMAS UESPERAS DIEI NATALIS DOMINI, ET ALIIS FESTIS DUPLICIBUS, QUIBUS AD PRIMAS UESPERAS ANTIPHONA SUPER *MAGNIFICAT* TOTA CANTETUR ANTEQUAM PSALMUS INTONATUR.⁶

I. Post inchoacionem antiphone [super *Magnificat*] procedat execu-

percantetur a choro^a sed non repetatur primum uerbum sicut fit in gradalibus: et sic fiat^a tam ad uesperas quam ad matutinas, et ad horas quando responsorium^b super horas dicitur: preterquam in simplicibus obsequiis mortuorum nouem leccionum, in quibus omnia responsoria preter ultimum a^o cantore uel^c a succentore incipiantur.

3. Dum ymnus canitur duo pueri qui seruiunt de^o thuribulis^d duas capas de serico^e deferant principali sacerdoti {quarum alteram alii sacerdoti}^f pro uoluntate sua transmittat, ad secum^o thurificandum altare.

Versiculum dicant duo pueri in superpelliceis ad gradum chori in^o medio pariter stantes.

Antiphonam super *Magnificat* excellencior persona ex parte chori incipiat. {Et si episcopus fuerit presens cantor ipsam antiphonam iniungat ei.}^g

23. DE MODO THURIFICANDI ALTARE.

I. Post inchoacionem antiphone super [psalmum] *Magnificat* pro-

¹ D transposes.

³ SDB transpose.

⁵ SDB dicant.

⁶⁻⁶ SBD DE MODO THURIFICANDI ALTARE.

² BD turribulis.

⁴ D alteri.

^{a-3} HSJ sine repetitione primi uerbi.

^b J responsoria...dicuntur.

^d J thuribulo.

^f not in H.

^c R et.

^e HR sericas.

^g not in HSAJR.

tor¹ officii cum alio sacerdote post illum excellenciore

ad thurificandum altare cum duobus thuribulis de quorum uno ministrabit puer ebdomadarius, de reliquo uero alius puer pro dispositione sacristarum.

(p. 44.)

cedat executor officii cum alio sacerdote^a post illum excellentiore[m] [persona sacerdote], [thure [in]† ipsius thuribuli ab ipso principali sacerdote ad gradum chori imposito,] ^b ad thurificandum altare cum duobus thuribul[ari]is {de quorum uno ministrabit puer ebdomadarius, de reliquo uero alius puer pro dispositione sacristarum}^c.

2.^d Facta itaque genuflexione ante altare {oscul[en]tur gradus altaris: [deinde surgant et]} ^e thurificent altare, primo in medio, deinde ex utraque parte principali[s] ^f in dextra parte {[tercio] in medio}^e: exinde^f ymaginem de sancto de quo est ecclesia.

Deinde excellencior thurificando altare circumeat^g:

secundario uero ex parte altaris boreali interim stante^h, postea thurificent simul ex utroque latereⁱ principali ex parte australi. [Secundarius autem ex parte boreali ut prius dictum est].^j

3.^k Ad alia quoque altaria circa presbiterium thurificanda excellencior sacerdos exeat per hostium presbiterii boreale, procedentibus uno ceroferario uno turribulario et sacrista in manu uirgam gestante procedente ductore, primo ad altare sancti Marci et secundo ad altare sancte Katerine dehinc ad altare apostolorum ultimo ad altare omnium sanctorum quod dicitur *Salue*.

¹ SDB transpose.

^a HJSR suo secundario.

^b not in C.

^c from C.

^d § 2 is not in C.

^e not in SAR.

^f—^f R ex parte australi: deinde.

^g H circueat altare. S thurificatur altare circundo.

^h R secundarius...stantes et.

ⁱ H parte. R adds uidelicet.

^j from R.

^k § 3 is only in C.

Secundarius per hostium presbiterii australe predicto modo exeat cum altero ceroferario et cum altero turribulario, primo ad altare sancti Nicholai, dehinc ad altare Sancte Marie magdalene, ultimo ad altare sancti stephani. Si episcopus autem fuerit officii executor ipse cum excellenciore persona autenticum altare tantum thurificat, ipse autem circueat altare et eiusdem dextrum cornu thurificet, dicto excellenciore thurificante sinistrum cornu. Si episcopus non fuerit presens, tunc excellencior thurificando altare circueat, secundario uero ex parte altaris boreali interim stante; postea thurificent simul ex utroque latere principali ex parte australi.

4. {In die tamen pasche et per ebdomadam thurificetur sepulchrum domini post primam thurificacionem altaris, scilicet^a antequam thurificator altaris circumeat}.^b

Hiis ita[que] peractis ad extremum gradum ante altare^c uterque^d se inclinat ad° altare°, ^eepiscopo postea incensante tumbam domini Symonis episcopi, excellenciore uero tumbam domini Rogeri episcopi. Deinde ipse secundarius cum capellano episcopi procedant^e {ambo per hos-

2. Si fuerit¹ episcopus presens, secundarius sacerdos cum capellano episcopi [ipsum episcopum in sua sede incensent, deinde] procedant ad thurificandum cetera altaria

tium presbiterii boreale}^f ad thurifi-

¹ SBD transpose.

^a HSJ uidelicet.

^b HSJ have this earlier, A omits it.

^c J altaris antef.

^d J sacerdos ad extr...se inclinet. HRS sacerdotes...inclinent.

^e—^e JRHS et precedentibus ceroferariis et turribulariis procedant.

^f from S.

[ecclesie]; excellencior¹ in partem orientalem, secundarius eat in partem² occidentalem. Quibus incensatis³ ambo conueniant presbiteri⁴ ad ostium ex parte orientali⁵ et simul⁶ intrent et [iterum] thurificent episcopum in sua⁷ sede.

Deinde inferior thurificet superiorem ante gradum chori.

Si episcopus non fuerit presens, secundarius incenset superiorem in sede sacerdoti ebdomadario constitutum⁸.

candum cetera altaria [per ecclesiam], excellencior [persona]^a in unam^o partem secundarius in alteram, sicut supra^a. Quibus thurificatis, ambo conuenient^b ad hostium presbiterii ex parte australi, et sic intrent {et thurificent episcopum in sua sede}^c.

Deinde {inferior incenset superiorem ante gradum chori, et hoc in aliis dupplicibus quando non incensantur omnia altaria.

Similiter obseruetur quod scilicet excellencior post episcopum et ipsius episcopi capellanus simul thurificent episcopum in sede sua et inferior superiorem ut supra.

Set si episcopus fuerit presens et non exequatur officium, excellencior et secundarius simul incensent episcopum et hoc uerum si occupet sedem suam: et cetera ut supra. Si episcopus non fuerit presens^c secundarius incenset superiorem in stallo sacerdotali ebdomadario ad hoc officium constituto^d {ceroferariis ibidem astantibus}^e.

24. DE CHORI THURIFICACIONE.

(p. 44.)

1. Deinde pueri thuribulis^e thurificent rectores chori, incipientes^f a principalibus: postea unus eorum thurificet superiorem gradum ex parte decani, incipiens ab ipso decano uel a proximior stallo, eo absente: exinde secundas formulas^g [et primas

¹ D adds uero.

² S transposes and has orientalem†.

³ SDB thurificatis.

⁴ SDB ad hostium presbiterii.

⁵ SBD australi. ⁶ SBD sic.

⁷ D transposes.

⁸ SDB constituta. D adds Deinde pueri chorum utrumque incensent.

^a—^a SJH in partem australem. R ex parte australi.

^c from C only.

^e JRS thuribularii.

^g R formas.

^b HJRS conueniant.

^d J constitutum.

^f S incipientibus†.

formas^o eodem ordine]: alius uero puer thurificet superiorem^x gradum ex parte cantoris simili modo.

2. {Solus episcopus locum non mutat dicendo collectam. Si uero episcopus non exequatur officium, tunc executor ad gradum chori dicet oracionem.}^a

(p. 45.)

{Finita antiphona post *Magnificat* dicat sacerdos oracionem ad gradum chori, ceroferariis ad eum conuersis, unus a dextris et alius a sinistris: quod per totum obseruetur ad uesperas et ad matutinas quando chorus regitur et in cena domini ad uesperas tantum. Si uero episcopus officium exequitur tunc ad collectam dicendam locum non mutat.}^b

3. Ad collectam dicendam solus episcopus locum¹ non mutat.

Benedicamus a duobus de secunda forma in superpelliceis² dicatur.

Benedicamus a duobus de secunda forma in superpelliceis dicitur, {in medio choro}^c inter rectores principales et secundarios pariter stantibus^d.

Secundum uero *Benedicamus*, si habeatur, a duobus pueris in superpelliceis post sacerdotem pariter stantibus^d dicatur. {Caueat executor ne completorium incipiat priusquam rectores reuersi in chorum se inclinauerint ad gradum chori.}^e

4. Ad completorium antiphonam super psalmos unus de superiore gradu incipiat. Versiculum dicat quidam puer, loco nec habitu mutato. Antiphonam super *Nunc dimittis* incipiat unus de excellencioribus pro dispositione rectoris.

3. Ad completorium antiphonam super psalmos unus de superiore gradu^o [incipiat]. Versiculum dicat quidam puer, loco nec habitu mutato. Antiphonam super psalmum^o *Nunc dimittis* incipiat unus de excellencioribus pro dispositione cantoris^e.

¹ D transposes.

² SB transpose.

^a from C only.

^c in C only.

^e HSJ rectoris.

^b from S.

^d CR stantes.

5. Ad matutinas

antiphone super psalmos eodem modo hinc inde discurrant sicut ad primas uesperas.

Singuli uersiculi a duobus pueris in superpelliceis ad gradum¹ [chori] dicantur.

Sex lecciones in superpelliceis legantur; septima, octaua et nona in capis sericis.

Cetera omnia^o, que ad completorium pertinent, more solito compleantur.

4. Ad matutinas inuitatorium cum toto psalmo *Venite* a quatuor rectoribus chori in capis sericis ad gradum [chori] simul cantetur. Antiphone super psalmos eodem modo et ordine hinc inde discurrant, sicut ad primas uesperas.

Singuli uersiculi a duobus pueris in superpelliceis ad gradum chori [in medio] pariter stantibus^a dicuntur.

Sex lecciones in superpelliceis in pulpito legantur; septima, octaua et nona in capis sericis ibidem legantur.

Sciendum est autem^o quod omnes lecciones ad matutinas de die per annum [tam] in festis quam in [profestis et] feriis, et [etiam^o] in die animarum, in pulpito legantur, nisi cum episcopus legat: tunc enim ipse solus locum non mutat^b. Lectores autem et cantores ad uesperas et ad matutinas et ad missam postquam legerint et cantauerint coram episcopo ad benedictionem se humilient.

Dum euangelia leguntur depouatur mitra episcopi et baculus sibi detur.

Dum uero aliqua leccio legitur illi clerici qui ad responsorium^x cantandum pretitulati sunt, exuant capas nigras et almucias^c et^o in extrema parte prime forme interim sedeant: quod eciam per totum annum obseruetur ad matutinas, quandocunque responsorium a duobus uel a tribus cantatur.

(p. 120.)

¹ SDB transpose.

^a C stantes.
^c R dalmaticas.

^b HJ mutet.

(p. 106.)

5. Ordinantur etiam lectores et cantores ad lectiones^a legendas et responsoria cantanda [pro dispositione tabulam componentis,] ut^a lectiones^b pro dignitate personarum ita^o gradatim ascendant ut semper excellencior [persona] extremam legat. ^c[Et tunc ab ipso^o excellenciore dicitur *Iube domine*, et si episcopus fuerit tantum].^c ^dNotandum quod in festis dupplicibus principalibus episcopus officii executor, dum octauum cantatur responsorium, si prius in illis matutinis non fuerit in pontificalibus, capam sericam cerotecas et baculum cum mitra assumere solet. Ad nonam leccionem legendam hoc modo episcopus dicit

Iube dompne benedicere^e.

chorus respondeat sic

Ora pro nobis pater^e.

deinde episcopus dicat benedictionem.

Episcopus uero erit in predicto habitu in nocte natalis domini per totam primam missam et donec laudes fuerint percantate prout communiter fieri consuevit in omnibus maioribus: in aliis uero dupplicibus minoribus quando non legit episcopus, ad nonum responsorium assumit capam et cetera ut supra ad thurificandum altare: quam non exuit priusquam *Deus in adiutorium* in laudibus inceperit, quam reassumit dum cantatur in laudibus quinto psalmo†. ^d

^a HJ ita quod.

^b J lectores.

^{c-c} not in C, and much mutilated in other MSS.

^{d-d} from C only. The others have, Et si episcopus legat ab ipso episcopo dicitur *Iube domine benedicere^e*. Et^o chorus respondeat *Ora pro nobis pater*, sub eodem tono quo et *Iube domine*. Deinde ipsemet dicat benedictionem.

^e With musical notes: see Appendix.

(p. 106.)

Simili quoque^o modo cantores responsoriorum ordinentur, scilicet ut^o eorum [quoque ita]^x fiat ascensus ut tres excellenciores qui non legerint, ultimum responsum cantent: ita [etiam] ut primam et secundam leccionem duo clerici de secunda forma legant: terciam quoque et sic deinceps clerici de superiore gradu.

6. Singula responsoria in superpelliceis ad gradum [chori] cantentur¹ [dupliciter: ita quod tertium sextum et nonum responsum a tribus cantentur ad gradum chori.]

6. Primum et secundum responsum a duobus de secunda forma, tertium a tribus de eadem forma cantetur in superpelliceis ad gradum chori in medio pariter stantes^a; quantum responsum et sic deinceps a clericis de superiore gradu in superpelliceis ad gradum chori [cantentur] supradicto^o modo: {ita quod sextum responsum^x et nonum a tribus dicuntur in superpelliceis ad gradum chori}^b ita quod ipse clericus qui solus est in medio stat^c: quod etiam per totum annum obseruetur quandocunque responsum uel gradale uel^o *Alleluia*^o a tribus cantatur tam ad gradum chori quam in pulpito.

(p. 118.)

Lectores et cantores ad uesperas et ad matutinas et ad missam, postquam legerint et cantauerint, coram episcopo se² humiliant ad benedictionem.

(p. 110.)

7. In festo uero^o omnium sanctorum seruatur^d ordo^x preposterus in leccionibus legendis et responsoriis cantandis quantum ad dignitatem lectorum^e et cantorum: ita scilicet^f quod excellencior persona

¹ SBD dicantur.² SDB transpose.^a HSJR stantibus.^c HJ stet.^e C rectorum.^b not in J.^d H seruatur.^f S tamen.

primam leccionem legat, et [ita] fiat descensus, et legantur tres prime lecciones in capis sericis. Octaua uero^o leccio a puero legatur, et nona leccio ab aliquo sacerdote de superiore gradu ex parte chori.

(p. 125.)

8. Preterea octauum responsum a quinque pueris in superpelliceis et amictibus capita^a uelatis, cereos [quoque]^b ardentes^c singulis deferentibus, ad gradum chori stantibus conuersis ad altare, cantatur^d: simili quoque modo fiat in die natiuitatis domini ad primum uersum primi responsorii supra autenticum altare [cantatur] ad chorum^e conuersis.

7. Sciendum¹ quod in singulis nocturnis ad secundam² quintam et octauam leccionem incensetur³ altare [autenticum] ab aliquo sacerdote in capa serica ex utraque parte chori uicissim assumpto: chorus quoque ab uno [solo] puero incensetur³.

Finito ultimo responsorio et cantato euangelio *Liber generacionis*, principalis sacerdos in capa serica loco non mutato, incipiat *Te deum*⁴. Postea cum suo secundario [sacerdote] thure⁵ ipsis thuribulis ab ipso principali[ore] sacerdote ante gradum chori imposito, [autenticum] altare incenset modo⁶ predicto: cetera⁷ altaria non incensentur.

9. Sciendum est [autem] quod in singulis nocturnis, scilicet ad secundam et^o ad^o quintam et ad^o octauam leccionem thurificatur^f altare ab aliquo sacerdote in capa serica ex utraque parte chori uicissim assumpto: chorus quoque ab uno solo puero.

Finito nono responsorio,

sacerdos in capa serica, loco^x non mutato, incipiat *Te deum laudamus*^o. Postea cum suo secundario sacerdote, thure^g ipsius thuribuli^h ab ipso principali sacerdote ante gradum chori imposito, altare thurificet predicto modo: cetera autem altaria non thurificentur sed principalis [sacerdos] thurificetur a suo secundario [eciam] in ingressu stalli

¹ SDB add autem.² SDB et.³ SDB incensatur.⁴ SBD add *laudamus*.⁵ D adds in.⁶ SB transpose.⁷ SDB add tamen.^a HR capitibus.^b HSJ que.^c R cantetur.^d J thurificetur.^e H gradum chori.^f J accensos.^g J thuribulare.^h HJR ipsis thuribulis.

8. Sciendum tamen quod quando¹ episcopus² presens fuerit, ab eo super thus a sacerdote uel [a] diacono thuribulis imponendum fiat benedictio, loco non mutato.

9. Finito *Te deum laudamus*, statim canitur³ missa: qua finita, principalis sacerdos uersiculum dicat ante laudes.

Antiphone super psalmos in laudibus⁴ in superiore gradu discurrant per ordinem in ceteris antiphonis prius inceptit et non complet⁵.

Capitulum et cetera⁶ que ad matutinas pertinent eo modo et ordine expleantur quo ad uesperas; excepto quod ad *Benedictus*⁷ non

scilicet^a super gradum inter formulas^b, ceroferariis uero interim ad gradum chori expectantibus^c [quousque^d thurificetur chorus^e].

10. {Sciendum tamen quod quandocunque presens fuerit episcopus, ab eo super thus a sacerdote uel diacono turribulis imponendum fiat benedictio, loco non mutato: sic uidelicet accedant ceroferarii coram episcopo unus ad cornu sedis occidentale et alius ad orientale: thus uero in medio benedicatur: quod obseruandum est tam in singulis nocturnis quando in ipsis incensatur altare quam ad *Magnificat* uel *Benedictus*}^e: chorus^x eciam^f a duobus pueris incensetur supradicto^g modo. Quando uero non dicitur *Te deum laudamus*^o sed nonum responsorium repetitur^h tunc non thurificetur altare nec chorus.

11. [Finito *Te deum*] ⁱsi episcopus presens fuerit in sede sua dicat uersiculum ante laudes: si uero presens non fuerit executor officiiⁱ dicat uersiculum [ante laudes], loco nec habitu non^o† mutato.

Ad laudes omnes antiphone in superiore [gradu] discurrant per ordinem [ut] in ceteris antiphonis prius inceptis non continuatis.

Capitulum et cetera omnia que ad matutinas pertinent, eo modo et ordine expleantur, quo ad [primas] uesperas, excepto quod ad matutinas

¹ SDB quandocunque.

² SBD transpose.

³ SDB add prima. ⁴ SDB laudes.

⁵ SDB inceptum et non completum.

⁶ SDB add omnia ⁷ SDB matutinas.

^a HSJ uidelicet. R secundarius.

^b H formas.

^c J expectent.

^d S thurificetur, non pariter stantes sed unus ex una alius ex alia parte.

^e from C only.

^f J tamen. R quoque.

^g J predicto.

^h R repetatur.

ⁱ HSJR only sacerdos.

incensa[n]tur nisi principale altare
[et chorus similiter].

Et preterea ultimum *Benedicamus*
a duobus pueris in superpelliceis
dicatur.

10. Ad primam, antiphona
super psalmos in superiore gradu
[incipiatur]: antiphona super¹ *Qui-
cunque vult* ex² secundo excellenciore
ex parte chori incipiatur: [respon-
sorium] *Iesu Christe* ab aliquo de
secunda forma pro uoluntate secun-
darii rectoris dicatur, loco nec³ habi-
tu mutato. Cetera que ad primam
pertinent non mutantur.

11. Ad terciam, antiphona
super psalmos in superiore gradu
[incipiatur]: responsorium in secun-
da forma pro uoluntate rectoris
[dicitur]. Idem modus in ceteris
horis seruetur.

12. Ad secundas uesperas prima
antiphona super psalmos pro uolun-
tate [ipsius] cantoris ab aliquo
canonico in superiore gradu inci-
piatur: secunda [antiphona] simili
modo ex opposito [incipiatur]: et ita
⁴cetere antiphone hinc inde dis-
currant⁴.

Responsorium a tribus excel-

non thurificetur^a nisi principale
altare et chorus.

Preterea in die natalis domini
tantum primum *Benedicamus* dicitur
a duobus de superiore gradu in
superpelliceis inter rectores princi-
pales et secundarios: et respondeat-
ur ab aliis duobus de eodem gradu,
loco^o et habitu predicto seruato^b.

12. Ad primam, antiphona
super psalmos in superiore gradu^x
incipiatur: antiphona super *Qui-
cunque vult* a secundo^c excellen-
cior ex parte chori. Respon-
sorium *Iesu christe* ab aliquo de
secunda forma pro uoluntate rectoris
secundarii, loco nec habitu mutato,
dicitur. Cetera que ad primam
pertinent more solito expleantur.

13. Ad terciam, antiphona in
superiore gradu incipiatur: respon-
sorium ab aliquo de secunda forma
pro uoluntate rectoris secundarii,
loco nec habitu mutato^d, dicitur.

Capitulum et collectam dicat
sacerdos, loco nec habitu mutato,
sed ad altare conuersus.

Similis modus et ordo [ob]serue-
tur in ceteris horis dicendis.

14. Ad secundas^o uesperas
prima^o antiphona super psalmos
pro uoluntate ipsius cantoris^e ab
aliquo in^f superiore gradu incipiatur:
secunda [antiphona], si quinque ha-
beantur, simili modo ex opposito:
[et] ita de ceteris.

Responsorium a tribus [de] ex-

¹ D adds psalmum.

³ B non.

² SBD a.

⁴—⁴ SDB de ceteris.

^a HSJ thurificatur.

^b HSJ predictis seruatis.

^d S adds et ad altare conuersus and omits next
clause.

^e J rectoris.

^f HJ de.

^o J secundo.

lencioribus cantetur¹ pro dispositione cantoribus.

Cetera omnia ut supra ad² primas uesperas, [excepto quod ad has uesperas ad *Magnificat* non incensetur nisi principale altare et chorus similiter].

Finito primo *Benedicamus*,³ fiat processio ad altare sancti stephani ab altari sancti Nicholai cum omnibus diaconis⁴ in capis sericis cereos⁵ accensos deferentibus⁶ per medium chori⁷ accedentibus⁸; et ibi cantato⁹ responsorio, et finita memoria de sancto stephano⁹, aliquod responsorium [uel antiphonam] de sancta maria cantantibus¹⁰ in chorum redeuntibus¹¹; et ibi¹² omnes diaconi¹³ expectent quousque illius memorie oratio finiatur. *Benedicamus* a duobus diaconis dicatur.

Ad completorium antiphona super psalmos ab [aliquo] canonico de superiore gradu incipiat. Cetera non mutantur.

cellencioribus pro dispositione cantoribus cantetur.

[Cetera omnia ut supra ad matutinas expleantur.]^a

{Ad completorium omnia fiant ut supra ad primum completorium.}^b

LIII. (55) ADAPTATIO EIUSDEM FESTI
[ET] IN ALIIS FESTIS DUPLICIBUS
[NOUEM LECCIONUM]¹³.

Simili modo expletur seruicium in aliis festis¹⁴ duplicibus, maioribus nouem leccionum: in hiis scilicet [festis], [In] epiphania, Purificatione. In festo sancte Trinitatis, in Assumpcione, et Natiuitate beate

¹ SDB transpose.

² SDB matutinas et ad.

³ SDB omnes diaconi ab altari sancti nicholai processionaliter.

⁴ SDB transpose.

⁵ SDB deferentes.

⁶ B chorum.

⁷ SDB ad altare sancti stephani accedant.

⁸ B cantando.

⁹ SDB add iterum processionaliter.

¹⁰ SDB cantantes.

¹¹ SDB redeant.

¹² SDB ita.

¹³ D PER ANNUM.

¹⁴ SDB transpose.

^a from HSAJR.

^b from C.

marie¹, in festo Reliquiarum, et² Omnium sanctorum, [In dedicatione ecclesie et in festo cuiuslibet ecclesie uel capelle quo in die Natalis Domini]: [excepto quod in festo Omnium Sanctorum, seruetur³ ordo preposterus in leccionibus legendis, et responsoriis cantandis, quantum ad dignitatem cantorum et lectorum; et octauum responsorium a quinque pueris in superpelliceis et amictibus capita uelatis, cereosque accensos singulis deferentibus, cantatur; et excepto quod in his festis duplicibus non cantetur⁴ euangelium ad matutinas nisi in epiphania [domini]. Preterea in nullo aliorum⁵ predictorum festorum [duplicium] aliqua leccio legatur⁶ nisi in superpelliceis.

(p. 121.)

LIV. (56) DE MINORIBUS FESTIS DUPLICIBUS.

I. In aliis eciam festis⁷ minoribus duplicibus, ut in die sancti thome martyris, Annunciacione dominica, Natiuitate sancti Iohannis baptiste, In passione⁸ apostolorum Petri et Pauli, in festo sancti Michaelis et sancti Andree [et ex nouo in translacione sancti Thome martyris, deposicione sancti Edwardi regis et confessoris, et sancti Eadmundi Cantuariensis archiepiscopi] potest predictus modus seruicii seruari [qui in aliis festis maioribus duplicibus].

25. DE MODO EXEQUENDI OFFICIUM IN FESTIS MINORIBUS DUPLICIBUS NOUEM LECCIONUM.

I. In festis eciam⁹ minoribus duplicibus ut in festis {concepcionis beate marie^a et in festo^a sancti thome martyris, circumcisionis domini, annunciacionis beate marie, natiuitatis sancti iohannis baptiste, apostolorum petri et pauli, translacio[nis] sancti thome martyris et in^o exaltacione^b sancte crucis}^c potest^o predictus modus seruari^d.

¹ SB et.² SDB seruatur.³ B alio.⁴ S transposes, B omits festis.⁵ SBD festo.⁶ SBD add in festo.⁷ SBD cantatur.⁸ BD legitur.^a—^a R omits.^b J exaltacionis.^c S omits: and goes on predictus modus et ordo seruatur.^d HJR predictus modus et^o ordo^o seruicii^o seruatur (R seruatur).

Excepto quod ad primas [uesperas,
et ad] secundas [uesperas] [nisi] una

sola antiphona super psalmos¹ dicitur, et illa² incipitur³ in superiore gradu pro uoluntate cantoris. Preterea in hiis festis non incensatur nisi principale altare⁴ [ad utrasque]⁵ uesperas [nec ad matutinas].

2. [Ad]⁶ matutinas⁷ in nocturnis [non] incensatur altare neque⁷ chorus.

Excepto quod^a [in hiis festis] ad primas uesperas^b {et ad secundas [uesperas] in annunciacione et natiuitate sancti iohannis baptiste et festo apostolorum petri et pauli}^c una sola antiphona dicitur super psalmos, et illa^d in superiore gradu debet incipi pro uoluntate cantoris. Preterea in omnibus^e [festis predictis]^o ad uesperas non incensatur nisi principale altare.

2. Ad matutinas^b in nocturnis nequaquam [incensatur^e altare nec chorus].

[Preterea] prima tertia quinta septima^o et nona lecciones a singulis clericis ex parte chori^x legantur, ascendendo gradatim ut supra diximus^f. Relique uero lecciones a clericis ex [alia] parte chori iuxta predictum ordinem legantur: quod per totum annum obseruetur quandoque nouem lecciones habeantur^g: nisi in festis maioribus duplicibus tantum: tunc enim^o tres ultime lecciones cum suis responsoriis a dignioribus personis ascendendo gradatim legantur et cantantur^h, licet omnes sint ex una parte.

Similiter fiat in festo omnium sanctorum in primo nocturno. Primum secundum quartum quintum septimum et octauum responsoria a duobus cantentur ascendendo gradatim scilicetⁱ ab aliquo ex parte chori et ab alio ex altera parte chori^o

¹ BD transpose.

² B alia.

³ SDB incipitur.

⁴⁻⁵ B nec ad matutinas.

⁵ D primas. SD transpose order.

⁶ D prefixes et.

⁷ SB uel.

^{a-b} S omits.

^{b-b} R non thurificatur nisi principale altare neque ad matutinas.

^c not in HAJ.

^d HJ incipitur...gradu.

^{e-e} HSAJ hiis festis non thurificatur nisi principale altare neque ad matutinas in nocturnis incensatur.

^f R sicut prediximus.

^g HR habentur.

^h R cantentur.

ⁱ SJR uidelicet.

ex eadem forma. Tercium quoque responsorium^x et nonum a tribus, scilicet^a a duobus ex parte chori et a tercio ex alia parte [chori et] de eadem forma: {sextum [uero] responsorium similiter a tribus, scilicet^a ab uno ex parte chori et a duobus ex alia parte [chori et] ex eadem forma}^b.

Preterea ultima leccio legatur¹ ab excellenciore ex parte chori.

Preterea ultima leccio non semper ab excellenciore legatur^c sed ab excellenciore ex parte chori.

Preterea in his festis nulla leccio nisi in superpelliceo^x legatur^d.

26. DE MODO EXEQUENDI OFFICIUM IN FESTIS^x INFERIORIBUS DUPLICIBUS NOUEM LECCIONUM.

3. Preterea in festo sancti Michaelis et sancti Andree

1. In inferioribus uero^o duplicibus^x festis [nouem leccionum ut in festo] sancti andree apostoli, ^ethome apostoli, mathie apostoli, Georgii^f, ambrosii^g, iacobi apostoli, bartholomei apostoli, augustini episcopi et doctoris [in mense augusti] {augustini anglorum episcopi}^h, mathei apostoli et euangeliste, micahelis archangeli, ieronimi presbyteri et doctoris, translationis sancti Edwardi regis et confessoris, luce euangeliste, [et] apostolorum symonis et iude^e predictus modus et ordo seruicii seruaturⁱ: excepto^j quod in hiis festis prima leccio a puero legatur, secunda et tercia lecciones^o a clericis de secunda forma legantur^o; [preterea

prima leccio in prima forma legatur², secunda et tercia [lecciones] in secunda forma. Primum et secun-

¹ SBD non semper ab excellenciore legitur sed

² SDB legitur.

^a SJR uidelicet.

^c JR legitur.

^e S et in consimilibus.

^f HJR Gregorii.

^g H Augustini anglorum apostoli is put here.

^h not in R.

ⁱ R seruatur.

^b not in S.

^d S superpelliceis legitur.

^j J exceptis.

dum responsorium in prima forma; tertium in secunda forma. Preterea nullum responsorium a tribus cantatur¹ nisi nonum.

4. Preterea omnes antiphone super laudes pro dispositione rectoris in secunda forma discurrant².

nulla leccio nisi in superpelliceo legatur.]^a Primum responsorium a duobus pueris^o [de prima forma] cantetur^x: similiter et^o secundum et tertium [responsorium] a duobus de secunda forma. {Quantum in superiore gradu, et ita deinceps.}^b Preterea nullum responsorium a tribus cantatur nisi^c nonum [responsorium].

2. ^dAd laudes omnes antiphone^d in secunda forma discurrant pro dispositione cantorise.

{Quando uero festum sancti ambrosii uel sancti marci euangeliste uel apostolorum philippi et iacobi in paschali tempore contigerit, tunc sequatur modum et ordinem sicut in dominica in octauis pasche subnotatum est.}^b

(p. 155.)

LV. (96) DE MODO EXEQUENDI OFFICIUM PRIME MISSE IN DIE NATALIS DOMINI.

In die Natalis domini, post *Te Deum*³ excellencior⁴ [persona uel] sacerdos primam missam cantet, cuius ministerium exple[a]tur sicut in dominica; excepto quod diaconus et subdiaconus et acolitus utuntur tunica et dalmatica⁵. Preterea cum *Gloria in excelsis* [ad] missa[m] dicitur; leccio [*Laudes deo*] in pulpito ante epistolam⁶ ab aliquibus duobus, pro dispositione [cantoris]⁷ [et] in capis sericis cantetur, et [postea] sine interuallo epistola legatur. Gra-

¹ SBD cantatur.

² SB discurrunt.

³ SBD add *laudamus*.

⁴ B excelsior.

⁵ S dalmaticis et tunicis. D dalmatica et tunica et pallio. B dalmatica et tunica.

⁶ SDB transpose.†

⁷ D cantatoris. S omits.

^a from H.

^b from C only.

^c R preter.

^d—^d HSJR Preterea omnes antiphone super laudes.

^e J adds similiter secundum et tertium responsoria a duobus de secunda forma cantentur.

dale in pulpito a tribus de secunda forma¹ in capis [sericis] cantetur²: *Alleluia* a tribus excellencioribus in capis sericis ibidem cantetur³.

Preterea, si episcopus officium exequatur⁴, omnes ministri in chorum ad prosam cantandam ueniant, preter principalem diaconum et principalem subdiaconum, et ibi moram faciant diaconi et subdiaconi in medio chori cum rectoribus chori, donec principalis diaconus a pulpito post lectum euangelium per chorum redeat. Preterea in processione ad legendum⁵ euangelium crux procedat⁶, que a dextris erit legentis euangelium, facie crucifixi ad legentem⁷ conuersa. Lecto euangelio, principalem diaconum comitentur ceteri diaconi et subdiaconi, a choro usque ad altare processionaliter, ita quod bini precedant subdiaconi⁸, deinde⁹ principalis subdiaconus in ultimo ordine subdiaconorum, uno subdiacono incedente a dextris, [et] altero¹⁰ a sinistris: postea sequantur diaconi ordine simili [et modo] dispositi; et hoc ipso ordine et modo¹¹ ad introitum misse dominum episcopum precedant.

Preterea ad incensandum chorum¹² post *Credo in unum* duo ueniant¹³ thuribula [et] duo subdiaconi cum duobus textis. Si autem episcopus non celebrauerit, unum textorum defert¹⁴ acolitus ex parte cantoris; primo autem incensandus¹

(p. 74.)

(p. 73.)

(p. 76.)

¹ SBD transpose.² SBD dicatur.³ SB exequatur officium. D exequitur officium.⁴ D precedit. SB procedit.⁵ B legendum.⁶ D procedant diaconi.⁷ D adds procedat. ⁸ SBD ei. D alio.⁹ SBD hoc ipso modo et ordine.¹⁰ D adi.¹¹ SBD ueniunt.¹² D deferat and put later.

est cantor, deinde principales rectores chori ex utraque parte sua¹, deinde rectores² duo secundarii; postea chorus³, solito more; eo⁴ ordine sequatur textum⁵. In pace danda, primo de osculetur diaconus [principalis] principalem subdiaconum, a quo ceteri diaconi [et subdiaconi] pacem accipiant⁶; duos⁷ deinde secundarios rectores, [osculantur] qui primo deferant⁷ pacem cantori, et eius duobus collateralibus rectoribus principalibus, postea⁸ principalibus rectoribus, pacem ipsam ex parte decani et cantoris deferentibus; secundariis [rectoribus] uero, ex parte cancellarii et thesaurarii [pacem ipsam deferentibus].

(p. 85.)

LVI. (97) DE MODO⁹ EXEQUENDI
OFFICIUM SECUNDE MISSE EADEM DIE.

Secundam missam celebret¹⁰ [in die Natalis domini] sacerdos, quem episcopus ad hoc elegerit, eodem modo ut in dominica¹¹ prima in aduentu, excepto quod quidam de secunda forma leccionem legat¹² ante epistolam in superpelliceo, quam continuo sequatur epistola¹³. Preterea ab episcopo¹⁴ diaconus benedictionem accipiat¹⁵ ad pronuncian- dum Euangelium; et, post lectum euangelium, per episcopum transeundo, eum prius incenset¹⁶; et postea

(p. 77.)

¹ SDB sui.² D chori.⁴ D osculando textum.⁶ SD sumant.⁸ SBD add ipsis.¹⁰ SB celebrabit.¹² D legent. SB leget and transpose.¹³ SD transpose.¹⁵ SBD accipiet.¹⁶ SD prius eum incensabit. B incensabit.³ SBD eadem.⁵ D transposes.⁷ SBD transpose.⁹ SBD modus¹¹ D transposes.¹⁴ omitted in H.

subdiaconus textum episcopo¹ apertum deosculandum porriget; pacem quoque, statim post deosculatum subdiaconum, ²episcopi† episcopo diaconus [pacem] porrigat². Cetera³ ut prius.

(p. 86.)

LVII. (71) MODUS PROCESSIONIS IN DIE NATALIS DOMINI [ANTE MAGNAM MISSAM]⁴.

In die Natalis 'domini', dicta tertia, eat processio circa claustrum, cum tribus acolitis tres cruces deferentibus, et duobus thuribulis. Deinde predicto modo procedant, tribus de superiore gradu prosam in eundo cantantibus, in medio procedentibus, qui⁵ in ipsa stacione ante crucem ab eisdem terminetur. Cetera omnia, ut prenotatum est, sunt exequenda. [Qui omnes in albis sint induti et capis sericis preter diaconos et subdiaconos et ceteros ministros altaris.]

LVIII. (72) ADAPTATIO EIUSDEM [PROCESSIONIS ET] IN ALIIS FESTIS DUPLICIBUS NOUEM LECCIONUM.

Modus processionis huius diei locum habet in omnibus festis duplicibus nouem leccionum per annum, que, ex sua solempnitate, processionem habent; excepto quod in quibusdam festis⁶ prosa non dicitur, et excepta purificatione beate Marie [uirginis]; tunc enim, dum tertia canitur, executor officii [cum] solempni apparatu se induat,

¹ SBD ei.²⁻³ SBD ipsi...porriget. ³ D adds omnia.⁴ B gives this heading but omits the chapter and the next heading.⁵ SD que.⁶ SDB aliis.

et omnes ministri¹ eius sint^{2†} ad executionem misse. Tercia dicta, idem sacerdos, cum suis ministris, ad altare processionaliter procedat³, et cereos ante altare benedicat, et aqua benedicta⁴ aspergat: deinde thurificet. Hiis peractis, in stallo⁵ se recipiat, dum cerei distribuantur⁶. Cereis distributis, eat processio, modo predicto, et, in statione ante crucem, tres de superiore gradu uersum [*Hodie*] dicant¹ in pulpito, conuersi ad populum, habitu non mutato⁷.

LIX. (98) MODO EXEQUENDI⁸ OFFICIUM TERCIE MISSE IN DIE NATALIS DOMINI⁹.

Terciam missam [in die Natalis domini] celebrabit episcopus uel excellencior alius sacerdos, absente episcopo¹⁰ simili modo ut primam preter processionem: in qua omnes diaconi et subdiaconi ad missam ministraturi processionaliter incedant¹¹.

[Preterea in die purificationis beate marie uirginis, quando infra septuagesimam euenerit, ad missam post gradale dicitur sequentia *Hac clara die* in choro: sacerdos uero et ministri eius ad altare priuatim dicant tractum *Nunc dimittis*.

Item in annunciatione dominica, quando in quadragesima celebratur, ad missam post gradale dicitur

¹ SBD transpose.

² SBD sicut.

³ SBD incedat.

⁴ DB aquam benedictam.

⁵ SBD add suo.

⁶ SBD distribuuntur.

⁷ SBD add Cetera ut supra.

⁸ SBD DE OFFICIO.

⁹ SBD EADEM DIE.

¹⁰ S eo absente. B absente eo. D absente.

¹¹ SB incedent.

sequencia *Ave mundi spes* in choro : sacerdos uero et ministri eius ad altare dicant priuatim tractum *Ave maria*.

In ceteris autem festis cum regimine chori a septuagesima usque ad passionem domini tractus dicitur post gradale modo predicto.

In commemoracionibus beate marie uirginis infra septuagesimam semper ad missam post gradale dicatur sequencia in choro : nunquam enim dicitur tractus in ecclesia Sarum in festo trium leccionum uel in commemoracionibus beate marie uirginis.]

LX. (99) ADAPTATIO SERVICII DIEI¹
[NATALIS DOMINI ET] IN ALIIS
FESTIS² DUPLICIBUS PER AN-
NUM³.

Similis modus seruicii [diei Natalis domini] obseruetur⁴ in omnibus festis duplicibus continuis, et incontinuis⁵, excepto quod ibi non semper excellencior [persona uel] sacerdos exequitur⁶ officium [misse], sed secundum⁷ gradus dignitatum personarum fiat⁸ descensus, ut in natali, et⁹ pascha, et pentecostes†. Similis quoque modus seruetur⁹ in omni festo, et in omnibus octauis, et feriis infra octauas, cum regimine chori; excepto quod in predictis festis¹⁰ cantatur *Alleluia* in pulpito a rectoribus chori, habitu non mutato. Preterea si aliquod festum nouem leccionum [in] quadragesima

¹ SBD HUIUS DIEI.

²⁻³ D ET IN OMNIBUS ALIIS FESTIS. SB OMNIBUS CUM REGIMINE CHORI 'PER ANNUM'.

⁴ SBD obseruatur.

⁵ SBD non continuis et in continuis etiam.

⁶ D exequatur.

⁷ D secundus.

⁸ SBD fiet.

⁹ SBD add in.

¹⁰ SBD seruatur.

¹¹ S feriis.

fiat [in] aliqua feria, ante terciam missa de festo dicatur in dalmaticis et tunicis; post nonam uero missa de ieiunio [dicitur]; utraque ad principale altare.

[Preterea si dominica dies infra octauas epiphanie euenerit, ad matutinas omnia fiant sicut in prima die, excepto quod hac die dominica inuitatorium dicitur sicut infra octauas prenotatum est, et sexta antiphona super psalmum *Fundamenta* erit *Homo natus*.

Preterea euangelium *Factum est autem* non cantetur, sed in laudibus omnes antiphone cum suis psalmis dicantur sicut in prima die quia octaua dies proprias laudes habet; deinde totum seruicium fiat sicut in prima die: tamen memoria fiat de sancta maria tantum, et super *Quicunque vult* dicitur antiphona *Te iure*.

Preterea in octauis pasche et proxima dominica ante Ascensionem domini dicuntur omnes antiphone super laudes sicut in prima die pasche: et in octauis Ascensionis domini dicuntur omnes antiphone super laudes sicut in prima die festorum predictorum.

In octauis apostolorum petri et pauli dicuntur super laudes antiphone de communi apostolorum.

Preterea in octaua die assumptionis beate marie, quacunque die contigerit, in laudibus omnes antiphone super laudes sicut in prima die dicuntur.

Si dominica dies infra octauas assumptionis euenerit, fiat ad primas uesperas seruicium hoc modo. Super

psalmos consuetos hec sola sufficit antiphona *Assumpta est*: nullum responsorium cantetur: capitulum ymnus et uersiculus sicut in prima die. Super *Magnificat* dicitur antiphona *Anima mea*: memoria fiat de dominica et de trinitate si necesse fuerit.

Processio ad crucem non pretermittatur: in redeundo de omnibus sanctis antiphona *Saluator* cum uersiculo et oratione.

Ad matutinas omnia fiant sicut in prima die, preter antiphonam *Te iure* super psalmum *Quicumque uult*.

Preterea si dominica dies infra octauas natiuitatis beate marie euenerit, ad primas uesperas fiat seruicium hoc modo. Super psalmos consuetos hec sola sufficit antiphona *Natiuitas est hodie*: deinde totum seruicium fiat sicut in prima die preter responsorium *Stirps iesse*. Post psalmum *Magnificat* fiat memoria de dominica et de trinitate si necesse fuerit.

Processio fiat tamen ad crucem sicut in dominica infra octauas assumptionis prenotatum est.

Ad matutinas tota cantetur historia sicut in prima die absque responsoriis *Stirps iesse* et *Solem iusticie*; et in loco eorum dicuntur duo responsoria ferialia. Nonum autem responsorium erit *Ad nutum*, quod et dicitur ad primas uesperas.

In laudibus omnes antiphone super psalmos sicut in prima die dicuntur. Cetera omnia sicut in prima die fiant, excepto quod ad primam super *Quicumque uult* dicitur antiphona *Te iure*.

Querendum nobis est cur in dominica infra octauas natiuitatis beate marie ad primas uesperas responsum *Ad nutum* et in laudibus omnes antiphone super psalmos dicuntur; quia in octaua die apud Sarum festum reliquiarum celebratur. Ubi uero festiuitas non celebratur in octaua die eiusdem, totum seruicium fiat de sancta maria sicut in dominica infra octauas prenotatum est. Et hoc etiam obseruetur quocienscunque responsum ad primas uesperas dicitur. In laudibus omnes antiphone dicuntur.

In exaltacione sancte crucis ad uesperas et ad matutinas uespere et matutine et cetere hore dicuntur sicut infra octauas natiuitatis beate marie de ea prenotatum est.]

LXI. (48) DE TABULA FESTORUM¹
SIMPLICIUM NOUEM LECCIONUM.

Tabula uero festorum¹ simplicium nouem leccionum sequitur tabulam dominicarum simplicium in leccionibus legendis et responsoriis cantandis, ²que seruatur in festo sancti siluestri².

LXII. (65) DE MODO EXEQUENDI
OFFICIUM [MATUTINARUM] IN
SIMPLICIBUS FESTIS NOUEM
LECCIONUM.

In simplicibus³ festis nouem leccionum minoribus, seruatur modus

¹ S transposes.

² SBD In festo tamen sancti siluestri pro reuerencia temporis nonum responsum a duobus cantatur.

³ SBD add uero.

et ordo¹ dominicarum simplicium habencium responsorium [quod] in secunda forma [cantetur]; excepto quod antiphona super psalmos, et responsoria² ad primas uesperas, in superiore gradu dicuntur [et] in festo³ sancti vincentii, et sancti dyonisii, et sancti Clementis. In⁴ aliis uero simplicibus festis cum regimine chori a pascha usque ad pentecosten, ad utrasque uesperas, et ad alias horas diei, fiant⁵ omnia sicut in ceteris [festis] simplicibus [nouem leccionum] alterius temporis.

(p. 216.)

Ad matutinas prima et secunda⁶ leccio primum et secundum responsorium in secunda forma, tertia leccio et tertium responsorium in superiore gradu dicantur, habitu non mutato. Infra octauas cum regimine chori, ad uesperas, et ad [alias] horas diei, [omnia fiant] sicut in festis [nouem leccionum] simplicibus cum regimine chori sui temporis. Ad matutinas, prima⁷ secunda⁸ et tertia antiphona in prima forma, cetera in secunda forma [inferiore]⁸. Infra octauas ascensionis, prima antiphona in prima forma, secunda [antiphona] et tertia in secunda [forma]; lectiones et responsoria, ut in aliis feriis [legantur et cantentur]. In laudibus, 'ut' in festis simplicibus minoribus cum regimine chori sui temporis. In dominicis⁹ diebus infra octauas seruetur modus et

¹ SDB add seruicii.² SB responsoria HD R.³ SB festis D fest'.⁴ D et.⁵ SDB transpose.⁶⁻⁶ D repeats this bit.⁷ SB add et.⁸ SBD prefix In feriis to the next sentence instead of this.⁹ SB add autem here and B after diebus.

ordo seruicii qui in suis¹ dominicis, exceptis illis ²qui uitabunt ea que recipiuntur in seruicio illarum dominicarum³.

LXIII. (76) [DE MODO PROCESSIONIS]
IN CAPITE IEIUNII [AD IANUAS
ECCLESIE].

In capite ieiunii post cinerum suscepcionem, eat processio per medium chori ad ostium ecclesie australe, excellencioribus precedentibus, precedente uexillo cilicino. Deinde episcopus uel executor officii penitentes eiiciat³ singillatim per manus [officii] ministerio archidiaconi⁴, si episcopus presens fuerit: [interim cantetur responsorium *Ecce aduenit* et responsorium *In sudore*]. Quibus eiectis redeat processio, ⁵ordine processionis seruato⁵: [eiectis uero penitentibus, claudantur ianue. In redeundo cantetur responsorium *Emendemus*: nullus uersiculus nec oratio sequatur].

LXIV. (101) QUANDO COOPERIENDE
SUNT YMAGINES PER ECCLE-
SIAM⁶ [IN QUADRAGESIMA].

I. Secunda feria prime ebdomade quadragesime ad matutinas omnes cruces et ymages et reliquie et uas eciam continens eucharistiam

60. QUANDO COOPERIENDE SUNT
YMAGINES PER ECCLESIAM [ET]
DE UELO QUADRAGESIME.

I. Feria secunda [prime] ebdomade quadragesime ad matutinas omnes ymages^x et omnes^o cruces et reliquie et uas eciam^o continens

¹ SBD aliis.

²⁻³ SBD qui in tabulis illarum dominicarum excipiuntur.

³ SDB transpose.

⁴ SB archidiaconorum D archid'.

⁵⁻⁶ SBD ordine solito processionum seruato.

⁶ SB IN ECCLESIIIS.

sit coopertum¹ usque ad matutinas in die pasche.

(p. 61.)

2. A sabbato autem² precedente usque ad quartam feriam ante pascha uelum quoddam dependeat in presbiterio inter chorum et altare, quod per totam quadragesimam in feriis, quando de feriis³ agitur, [tam ad missam quam ad matutinas et ad ceteras horas] debet esse demissum, nisi dum euangelium legitur: tunc enim interim⁴ extollitur et eleuatum depende[a]t quousque [a] sacerdote dicatur *Orate fratres*. [Tunc enim dimittatur uelum dependens tam in eleuacione corporis dominici quam in alio tempore semper quousque sacerdos dicat oracionem *Humiliate capita uestra domino*, et tunc extollatur quousque totum perficiatur officium misse. Et post sacerdos dicat *Orate fratres*.]

3. Et si in crastino sequatur [aliquid] festum nouem leccionum, de cetero eo die non demittatur⁵, nec eciam ante proximas matutinas⁶ feriales. Si tamen in ipso festo fiat⁷ missa de ieiunio, demittetur uelum

eukaristiam sint cooperta usque post resurreccionem dominicam in die pasche, {nisi ymago beate uirginis supra principale altare quando festum annunciacionis in quadragesima celebratur: et excepto similiter quod a processione dominice in ramis palmarum crux principalis in ecclesia et crux super principale altare illa dominica tantum permaneant discooperta}^a.

2. Ab hac [eciam] die [secunda feria] usque ad quartam feriam ante pascha uelum quoddam dependeat {in presbiterio}^b inter chorum et altare: quod per totam quadragesimam in feriis, quando de feria agitur, debet esse dimissum nisi dum euangelium {uel passio}^b legitur ad missam: tunc enim^c interim extollitur et eleuatum dependet quousque a sacerdote dicatur *Orate fratres*.

3. Et si in crastino^c sequitur festum nouem leccionum et in sabbato^d, tunc de cetero eo die non dimittetur nec eciam ante proximas matutinas feriales. Tamen in die festo ad missam de ieiunio semper dimittetur uelum ab inicio

¹ SDB sint cooperta.

² SDB eciam.

³ D transposes.

⁴ D demittitur, B demittetur, S dimittitur.

⁵ D transposes.

⁶ D feriali S f.

⁷ D transposes.

^a in C only.

^c S crastinum.

^b not in RSA.

^d RS sabbatis.

usque ad incepcionem euan-
gelii et non ulterius.

[Preterea in feriis quando de
feria agitur in quadragesima ad
missam omnes epistole legantur in
presbiterio inter chorum et uelum
preter epistolas que leguntur inter
uelum et altare de prophetia.]

4. Quarta autem feria [proxima]
ante pascha dum passio domini
legitur [uelum sit dependens suo
loco solito more usque] ad pro-
lacionem ipsius clausule *Velum tem-
pli scissum est*: [et cum pronun-
cietur hec predicta clausula] pre-
dictum uelum in area presbiterii
decidat.

Hac etiam quarta feria¹ ad
uesperas [et] usque ad missam in
crastino campane pulsantur sicut
in dominicis diebus [simplicibus et
abhinc non pulsantur campane
donec in uigilia pasche inchoetur
Gloria in excelsis ad missam].

Chorus uero non regitur: lumi-
naria ut in dominica palmarum
accendantur. ²[Ad uesperas] anti-
phone super psalmos in secunda
forma [hinc inde] discurrant: re-
sponsorium³ ab uno solo in se-
cunda forma cantetur², [loco nec
habitu mutato]: nulle preces ad

misse usque ad incepcionem Euan-
gelii et non ulterius eo die. ^aNunc
etiam in ecclesia Sarum utitur ex
nouo quod in eleuacione sacrum
altaris uelum semper extollitur et
uiso sacramento statim dimittitur:
saluis tamen excepcionibus supra-
dictis^a.

4. Quarta autem feria ante
pascha, dum passio domini legitur,
debet esse dimissum et ad pro-
lacionem huius clausule *Velum templi
scissum est* predictum uelum in area
presbiterii decidat.

p. 220.

¹ SBD die.
²⁻³ D has antiphona in secunda forma cantetur
ab uno solo puero.

³ SB add quoque and SD transpose following.

^{a-a} RSA Ita tamen quod semper ad eleuacio-
nem corporis christi extollitur [uelum] et statim
demittitur.

uesperas [dicuntur] nec ulla¹ memoria post² uesperas. Collecta ad gradum [chori] dicitur³, habitu non mutato. Uespere⁴ de sancta maria in choro non dicantur, nec abhinc usque in crastinum ab octauis⁵ pasche.

Completorium solito more absque prostratione et sine psalmo penitenciali sollempniter dicatur cum ⁶ *✠ Rex benedicte*⁶ post *Nunc dimittis* in secunda forma cantandis.

LXV. (77) DE PROCESSIONE IN FERIIS
PER QUADRAGESIMAM⁷.

Preterea sciendum [est] quod per totam quadragesimam, usque ad cenam domini, quarta et sexta feria ebdomade [cuiuslibet] solet fieri processio ad altaria⁸ [ecclesie] per ordinem; prima⁹ die ad altare sancti martini, deinde ad cetera [altaria] per ordinem, nisi festum nouem leccionum impediatur. Quarta itaque feria prime ebdomade¹⁰ [per]cantata nona, eat processio, ante inchoacionem misse¹¹, sine cruce, per ostium presbiterii ad altare sancti martini: sacerdos cum suis ministris in albis [accedat]. Deinde, cantato responsorio, clerici quo ordine¹² in choro ordinantur, se prosternant, ita quod sacerdos ad gradum altaris, cum diacono a

¹ SBD nulla.

² D ad S Post uesperas collecta....

³ SBD dicatur and transpose.

⁴ SBD nec uespere...dicantur.

⁵ SBD post octauas.

⁶ BD uersibus antiphone.

⁷ SB DE PROCESSIONIBUS FERIALIBUS D DE PROCESSIONE FERIALI.

⁸ D altare.

⁹ SD primo.

¹⁰ SBD transpose and add quadragesime.

¹¹ SBD transpose and add sed.

¹² SBD transpose

dextris et subdiacono a sinistris, suam facia[n]t prostrationem, cum *Kyrieleyson*, et psalmo *Miserere*¹. Finitis precibus, stando dicat orationem; qua finita et cantata letania a duobus de secunda forma, usque ad *Sancta maria, ora pro nobis*², habitu non mutato, processio circu[m]eundo presbiterium per ostium chori occidentale chorum intret, predictis duobus ad gradum chori letaniam terminantibus; et sacerdos cum suis ministris abscedat, nulla oratione dicta. Eodem modo et ordine fi[a]t processio qualibet sexta feria per quadragesimam, [nisi festum nouem leccionum impediat].

LXVI. (47) DE TABULA TRIUM NOCTIUM³ ANTE PASCHA.

In tribus noctibus ante pascha, in leccionibus legendis et responsoriis cantandis, fiat tabula sicut in festis simplicibus nouem leccionum. [Excepto quod nonum responsorium ab uno clerico de secunda forma cantetur, loco nec habitu mutato.] Ad *Kyrieleyson* cantandum eisdem noctibus duo subdiaconi de eadem⁴ forma: ad *Domine miserere* duo diaconi de eadem forma: ad uersus cantandos duo presbiteri scribantur.

LXVII. (102) DE ACCENSIONE CANDELARUM IN DIE CENE⁵ AD MATUTINAS.

In cena domini ante matutinas uiginti quatuor candeles accendantur

55. IN QUA HORA PROCEDAT PROCESSIO IN LETANIIS DICENDIS^a.

Sciendum est quod quociens [cunque] dicitur letania, scilicet *Kyrieleyson* ad processionem, non procedat processio^o ante quam dicitur *Sancta maria ora pro nobis*, uel *Quesumus alium*, sed^b tunc [procedat] semper.

p. 216.

¹ S adds *mei deus*.

² D adds et.

^a C not in red; eat for procedat.

^b R et.

³ SBD IN TRIBUS NOCTIBUS.

⁴ SBD secunda.

⁵ SB CENA DOMINI.

[iuxta numerum duodecim apostolorum et duodecim prophetarum] quarum singule ad incepcionem cuiuslibet¹ antiphone et responsorii extinguantur. Sic² fiat in sexta feria et in sabbato. Antiphone super psalmos in superiore gradu³ discurrant per ordinem, facta incepcone ab aliquo de superiore gradu⁴ ex parte chori; et hic ordo proseguendus est per duos⁵ sequentes dies. *Gloria patri* omnino pretermittatur⁶. Prima antiphona in laudibus a primo de secunda forma ex parte chori incipiat; secunda ex⁷ suo pari ex opposito; deinde cetere [antiphone] per ordinem in eisdem feriis⁸ discurrant; qui ordo per noctes [pro]sequentes⁹ continua[n]tur. Nullum capitulum ad has matutinas¹⁰ nec ymnus [dicuntur nec uersiculus]. Dum ultimus psalmus in laudibus psallitur¹¹, lumen, ubi nequeat uideri⁹, abscondatur. Finita quinta antiphona in laudibus, omnia luminaria per ecclesiam extinguantur. Antiphona super¹² *Benedictus* ab excellenciore incipiat.

LXVIII. (78) DE PROCESSIONE IN
CENA DOMINI.

In cena domini, nona cantata, eat processio ad ostium ecclesie, sicut in capite ieiunii, sintque presentes in atrio ecclesie penitentes. Deinde, si episcopus adest, principalis archidiaconus, ex parte peni-

¹ SBD unus, cuiusque.

² SBD similiter.

³ SBD excellencioribus.

⁴ SBD intermittatur.

⁵ SBD eadem forma.

⁶ SBD dicatur.

⁷ B adds psalmum.

⁸ D adds det.

⁹ SBD duas.

¹⁰ SBD a.

¹¹ SBD transpose.

¹² D dicitur.

tencium, extra ostium [quandam] leccionem legat in capa serica, que non legatur absente episcopo¹. Finita leccione [idem archidiaconus] incipiat antiphonam [*Venite*] bis continue²; deinde diaconus ex parte penitencium dicat *Flectamus genua*, in alba³; et diaconus ex parte episcopi⁴ *Levate* in simili habitu; et ita fiat tribus vicibus: deinde penitentes singillatim per manus ecclesie restituat⁵ ministerio archidiaconorum. Quibus peractis⁶ processio more solito⁷ redeat.

LXIX. DE ORNAMENTO ECCLESIE ET
ALTARIUM IN VIGILIA PASCHE.

1. Sabbato sancto, id est in vigilia pasche, tota ornetur ecclesia; omnes clerici ecclesie diei seruiantes radantur uel tondeantur ut tante festiuitati decenter sint ornati; ymagines uero non discooperiantur usque ad matutinas diei pasche.

Post sextam provideantur lectiones: altaria festiue cooperiantur et festiuo modo ad ostendendam tam ineffabilis gaudii sollempnitatem intrinsecus et extrinsecus dignissime cuncta adornentur ita ut precipue apparatus mencium in tanta resurrectionis gloria non negligatur.

Nona autem tardius cantetur solito modo: hoc quoque obseruetur ut ita officium seruicii protrahatur quatinus citra uesterum missa dicitur: omne enim officium presens de

¹ SBD transpose.

³ BD albis S alb'.

⁵ SDB add episcopus restituant.

⁶ D quibus per actibus.

⁷ SBD add in chorom.

² D continuo.

⁴ SB add dicat.

nocte est sicut in ipsa consecratione cerei memoratur, *Hec nox est*. Et beatus Innocencius papa ostendit ista biduo sacramenta non celebrari, ipso die scilicet passionis christi neque sabbato, dicens:—Nec enim decet ut ea die ueritas a fidelibus in sacramento imoletur qua pro se ab infidelibus dignata est immolari, nec ea qua ab eisdem infidelibus sub custodia sepulchri se teneri permisit.

In quo innuitur quod missa presentis officii non de sabbato sed de dominica propria esse manifestatur: unde in ordine romano dicitur:—‘In uigilia resurrectionis ante mediam noctem non est populus dimittendus de ecclesia iuxta canonum sanctiones’: ex concilio aurasico†, capitulo secundo:—Sabbato sancto, hoc est in uigilia pasche ieiunium ante noctis initium, nisi a paruulis uel infirmis non soluitur; omnia etiam misteria misse hiis duobus diebus non celebrentur.

In hac missa quoque omnes qui legant uel ad gradum chori cantent in albis esse debent ad instar angelorum qui in albis apparuisse leguntur. Ministri quoque altaris festiue induantur et sacerdos qui baptismum fecerit uilioribus indumentis usque ad missam induatur. Si uero baptismum non est celebraturus tunc optimis uestibus induatur.

2.¹ Omnibus uero clericis honeste preparatis et in choro congregatis,

¹ SBD (79) PROCESSIO IN VIGILIA PASCHE AD IGNEM BENEDICENDUM. In uigilia pasche, congregatis clericis in choro, executor officii in capa

executor officii in capa serica deinde diaconus dalmatica et subdiaconus tunica induantur cum ministris suis, et eat processio per medium chori et per ostium occidentale ad quandam columpnam ecclesie ex parte australi et ad nouum ignem benedicendum absque cruce et sine lumine in cereis et igne in thuribulo; Quodam de prima forma in superpelliceo cereum illuminandum in hasta quadam deferente et precedente processioni post aque latorem, choro sequente et precedentibus excellencioribus psalmum *Dominus illuminacio* in eundo dicentibus.

Finita autem benediccione ignis et incensi, thuribulum de isto sancto igne impleatur et cereus super hastam illuminetur et alia candela accendatur unde idem cereus super hastam si forte extingueretur posset reaccendi. Quo peracto redeat processio in choro per medium chori, duobus de secunda forma in superpelliceis *Inuentor rutili* cantantibus.

3. Finito ymno mox diaconus in consecratione cerei intret, sic incipiendo *Exultet iam angelica*. Interim subdiaconus et ceteri ministri altaris ultimo loco assistant in choro. Prelatus sedeat in sede sua, omnibus ceteris astantibus ad tam sacri luminis confeccionem intendentibus:

serica, diaconus in dalmatica, subdiaconus tunica induatur cum ministris suis sine lumine in cereis et igne in thuribulo, quodam de prima forma in superpelliceo cereum illuminandum in hasta quadam deferente, et processionem precedant post aque latorem per medium chori et ad fontes nouum ignem benedicendum processionaliter eat, choro sequente precedentibus excellencioribus; et ad columpnam ex parte australi ignem benedicat. Quo peracto, solito more redeat processio in chorum, duobus de secunda forma cantantibus in superpelliceis uersus quosdam [*Inuentor rutili*].

et cum diaconus dixit *Suscipe sancte pater incensi huius sacrificium uestertinum*, ponat ipse diaconus incensum in thuribulo et incenset tantummodo cereum, et postea quinque grana incensi, que ab executore officii fuerint sanctificata atque benedicta postquam nouus ignis benedicendus fuerit, firmiter in ipso cereo infigat in modum crucis. Thuriferarius post incensatum a dyacono cereum donec idem cereus consecratus sit ibidem cum thuribulo fumigante consistat.

Rursus cum diaconus dixit *In honorem dei rutilis ignis accendatur*, secretarius magnum cereum de nouo igne accendat: et cum adiunxit *Qui licet diuersas in partes*, accendat duos cereos ex utraque parte magni cerei in candelabris positos, deinde omnes cereos per circuitum in ecclesia. Cereus namque magnus usque post completorium in die pasche non extinguatur: qui etiam per totam ebdomadam ad missam maiorem accendatur. Simili quoque modo magnus cereus debet accendi omnibus festiuis diebus ad maiorem missam usque ad ascensionem domini.

62. DE ACCENSIONE CEREI PASCHALIS^a.

1. In uigilia pasche dum diaconus cantet *Exultet iam angelica [turba]* accendatur cereus paschalis et sic ardeat continue usque post^b completorium in die pasche. ^cItem ardebit per tres dies sequentes ad matutinas missas uesternas et completorium. Item diebus iouis et ueneris ad matutinas uesternas missas sed non ad completorium. Item die sabbati et in dominica et in octaua pasche sicut in predictis primis diebus. Item in festo annunciationis beate marie si in tempore paschali euenerit et inuencione sancte crucis sicut in predictis tribus diebus.

^a R has no heading.

^b R ad finem completorii.

^c R In octauis uero pasche ad uesternas et ad matutinas et ad completorium et ad missam ardebit, omnibus uero dominicis ab octauis pasche usque ad ascensionem domini ad missam tantum accendatur. In die autem ascensionis domini sicut in octauis pasche accendatur. Accendatur etiam in festis marci euangeliste, apostolorum philippi et iacobi ad missam tantum. In annunciacione beate

4. In uigilia ascensionis domini ad uesperas accendatur magnus cereus usque in crastinum ad processionem et cum processio sit mota interim magnus cereus extollitur et candelabrum similiter.

5. Peracta consecratione cerei in uigilia pasche statim prima leccio incipiatur *In principio*: tunc uero duo cerei in candelabris usque ad missam extinguantur. Tunc etiam sacerdos indutus casula mediocri ad altare procedens cum diacono et subdiacono reuestitis non modo confessionem dicat sed antea eam dicat in uestiario. Tamen dicat *Pater noster* et osculato altari cum ipsis ministris sessum eat.

In leccionibus tituli postponuntur et lectiones sine titulo legantur: propter cecitatem cathechuminum, qui sunt inspicientes, non pronuntiatur *Leccio illius libri* quia cathecumini celestis ciues ierusalem nondum agnoscuntur. Frustra enim profertur auctor incognitus quibus firmissima auctoritas uilesceat potest. Qui uero legant aut cantent albis induantur.

Lecta prima lectione, tractus non sequatur sed oratio *Deus qui mirabiliter*: deinde legantur ceterae lectiones cum suis tractibus. Singuli uero tractus in choro alternis uicibus cantentur. Finito tractu *Sicut ceruus* et duabus oracionibus que sub una

2. Item in uigilia ascensionis domini ad uesperas et ad completorium. Item in die ascensionis domini ad matutinas missam uesperas et completorium. Item in festis apostolorum Philippi et Iacobi et sancti marci euangeliste et in omnibus diebus dominicis ad missam tantum^c.

p. 221.

marie quando post octauas pasche celebratur et in inuencione sancte crucis sicut in octauis pasche.

A Accendatur etiam cotidie per ebdomadam pasche ad matutinas et ad missam et ad uesperas: similiter fiat in octauis pasche. Omnibus uero dominicis...&c., as in R.

clausula *Per dominum nostrum* dicuntur, statim sequatur septiformis letania, hoc modo :—*Kyrieleyson Christeleyson Christe audi nos.* Statim sequatur *Sancta maria, ora pro nobis*, quod a septem pueris in superpelliceis in medio chori ad altare conuersis, habitu nec loco mutato, dicitur.

6. In hiis duabus letaniis non dicitur *Pater de celis deus miserere nostri*, nec *Fili redemptor mundi deus* neque *Spiritus sancte deus* neque *Sancta trinitas unus deus*. Gelasius papa ostendit dicens, quia ipse qui pater et filius et spiritus sanctus est, una persona in unitate et tres persone in trinitate, et in sepulchro se custodiri permittit, nondum adhuc surrexerat a mortuis; qui uoluit prophetiam implere; sed iacuit in sepulchro usque ad tercium diem: quod† unde iste predictæ quatuor clausule in hiis letaniis possunt pretermitti.

LXX. (80 & 58) EODEM¹ DIE PRO-
CESSIO AD FONTES.

1. Finita septiformi letania², statim incipiatur² quinquepartita letania a quinque diaconibus†³ de secunda forma in superpelliceis⁴ similiter in medio chori inchoata [usque] ad prolacionem *Sancta maria ora pro nobis*: eat processio ad fontes⁵ benedicendos per ostium presbiterii australe latere ecclesie

¹ SBD EADEM, D interchanges this and the following §.

² SBD que a septem pueris in superpelliceis dicitur in medio chori (B choro): et.

³ SBD diaconis.

⁴ SBD transpose.

⁵—⁶ This passage appears in SBD as follows :—
duobus diaconis de secunda forma in albis oleum et
crisma deferentibus inter subdiaconum et thuri-

sic ordinata. In primis ille precedat qui fert crucem, deinde ceroferarii; deinde illi duo qui portant crisma et oleum; deinde ille qui fert cereum necessarium fontibus consecrandis; deinde illi qui letaniam dicant; deinde ceteri secundum dignitatem personarum ordinate procedant.

Notandum est quod magnus cereus non portatur ad fontes, sed alius cereus necessarius qui ab accolito deferatur ad stillandum in fontibus in consecracione fontium⁵.

2. Finita [autem quinque partita] letania, executor officii conuersus ad orientem fontibus benedicendis assistat, ministris [fontes] ordinate circum[a]stantibus, scilicet a dextris iuxta sacerdotem stet diaconus, subdiaconus a sinistris. Qui fert crisma stet¹ iuxta diaconum; qui autem oleum², iuxta subdiaconum. Qui uero crucem defert, sacerdoti sit appositus³ ad eum conuersus, iuxta quem eodem modo stent ceroferarii duo⁴. Consecratis [eciam] fontibus non infunditur oleum neque⁵ crisma, nisi sit aliquis baptizandus [sed fontes lintheamine mundo cooperiantur et usque ad completum† reseruantur. Quod si forte in hiis diebus aliquis baptizandus euenerit, fecundato tantum et sanctificato fonte infusione crismatis baptizetur].

bulum pariter incedentibus. Cereus quoque benedicendis fontibus necessarius [processionem] precedat accensus (B procedat accessus¹) qui a quodam de prima forma in superpelliceo deferatur: et exeat [processio] per ostium presbyterii australe et in australi latere ecclesie procedendo (D ecclesie latere procedens) ad fontes ueniat.

D has in the lower margin Nota: feria sexta in crastino ascensionis amoueatur cereus paschalis. In an early xivth cent. hand.

¹ B transpose.

² D adds stet.

³ SBD oppositus.

⁴ SBD transpose.

⁵ S nec.

Completo[eciam] foncium ministerio, tres clerici de superiore gradu in capis sericis [more solito] cantent¹ *Rex sanctorum*. Finito primo uersu chorus eundem repetat et sic progredientes chorum intrent.

3. [Finita letania *Rex sanctorum*, statim precentor inchoet missam hoc modo, *Kyrieleyson*. Dum canitur *Kyrieleyson*, cantor uel eius collateralis *Gloria in excelsis deo* iniungat sacerdoti. Dum *Gloria in excelsis* canitur tractatim et spaciose omnia signa in classicum pulsantur: quia tanto lumine hec nox de dominice resurrectionis gloria illustratur, iure angelicus ymnus *Gloria in excelsis* deuotissime celebretur, quoniam qui in tenebris erant uiciorum ad lumen redeunt uirtutum, et quos possidebat diabolus inhabitat spiritus sanctus.

Lecta uero epistola, *Alleluia* a tribus de superiore gradu in pulpito in capis sericis dicitur, et cantato uersu iterum *Alleluia* repetatur. Deinde duo de secunda forma in capis nigris ad gradum chori tractum *Laudate dominum* cantent, choro utrumque uersum eiusdem tractus dimidium canente. Simili modo cantetur quandocunque cantatur.

Dum uero *Gloria in excelsis* incipiatur omnes genuflectent, exuentes capas nigras deponant et in superpelliceis appareant.

Sacerdos uero ad officium misse exequendum casulam, qua ad orationes dominicas† post consecrationem cerei indutus fuerat, deponat, et idem sacerdos festiuam casulam

¹ SBD canant.

induat: ceteri quoque ministri festiue induantur: et tunc primo ad altare confessionem dicat.

Finito tractu *Laudate*, procedat diaconus ad legendum euangelium *Vespere autem sabbati*, quem precedant duo ceroferarii cereis extinctis. Incensum cum deferatur cerei extincti deferantur: nam in cordibus mulierum lumen ueritatis deerat antequam saluator noster a morte surrexerat et eisdem uiuus apparuerat: sed cum adhuc tenebre essent ad monumentum uenerant.

Credo in unum non dicitur nec offerenda nec *Agnus dei* nec communio, per dubitacionem mulierum uidelicet designanda ista recitentur. Nam maria quem credebat furto sublatum non credebat uerum deum esse nec tollere posse peccata mundi.

Postea dum *Sanctus* ad missam canitur, pulsantur signa ad uesperas sicut in festis duplicibus ita ut, postquam dicitur *Per omnia secula seculorum* post oracionem dominicam, sonet classicum.

Agnus dei non dicitur nec pax detur, seq̃ facto interuallo uespere festiue incipiantur.]

¹Antiphona *Alleluia* super psalmum *Laudate*¹ a quodam canonico de² superiore gradu incipiatur. [Finito psalmo, predicta antiphona cum magna ueneratione et exultatione decantetur et sine neupma finiatur. Nulla neupma ad uesperas nec ad matutinas a cena domini usque ad uesperas sabbati octauarum

¹ SBD (57) DE MODO EXEQUENDI (D. AD) UESPERAS IN UIGILIA PASCHE. In uigilia pasche ad uesperas sine regimine chori antiphona super psalmos.

² SBD in.

pasche dicitur. Finita autem *Alleluja*, statim antiphona] ¹super *Magnificat* ab excellenciore ex parte chori [incipiatur]. Postcommunio uice collectae ad uesperas dicatur et *Ite missa est* in loco *Benedicamus domino* dicitur].

[Eodem die ad completorium antiphona super psalmos in superiore gradu incipiatur. Finita antiphona post psalmum *Nunc dimittis*, executor officii dicat *Dominus uobiscum*, orationem *Spiritum in nobis* et *Benedicamus*, loco nec habitu mutato. Ad completorium non dicitur *Conuertere nos* ante primas uesperas dominice in albis, sed *Deus in adiutorium nostrum intende*.]

LXXI. (81) [DE] PROCESSIO[NE] ANTE
MATUTINAS 'IN' DIE PASCHE.

In die pasche ante matutinas, [conueniant clerici ad ecclesiam accensis cunctis cereis per ecclesiam:] duo excellenciores presbiteri in superpelliceis [ad sepulchrum accedant] prius incensato ²ostio sepulchri² cum magna ueneratione, corpus dominicum super altare deponant; deinde, crucem de sepulchro tollant, excellenciore presbitero inchoante antiphonam, [*Christus resurgens*] et sic eant³, per ostium australe presbiterii incedentes⁴, per medium chori regredientes, cum thuribul[ari]o et ceroferariis precedentibus, ad altare sancti martini canentes⁵ [predictam antiphonam cum uersu suo].

¹ SBD prefix similiter.

²⁻² SB sepulchro.

³ SB eam, D qui eam.

⁴ SD add et.

⁵ SBD add deferant.

Deinde, [dicto uersiculo [*Surrexit dominus de sepulchro*] et] [dicta] oracione¹ ab excellenciore sacerdote² post debitam campanarum pulsacionem inchoentur matutine³.

LXXII. (39) DE TABULA [COMMUNE]

DIEI PASCHE.

Die pasche tabula talis erit: primo scribantur rectores chori, omnes de superiore gradu. Ad primam leccionem scribatur aliquis de excellencioribus personis diaconus, et ita fiat ascensus ut excellencior persona terciam [leccionem] legat. Ad primum responsorium cantandum scribantur duo canonici, et ita⁴ ascensus, ut ⁵excellenciorum personarum tres, scilicet, qui non legerint, tercium responsorium cantent⁵. Cetera omnia [tabulam] natalis domini imitantur⁶.

Preterea in hac [die] addantur⁷ duo diaconi de secunda forma [qui] deferant ad processionem ad uesperas oleum et chrisma. Secunda⁸ tertia et quarta feria [ebdomade] pasche duo canonici⁹ de superiore gradu primam et secundam leccionem legant; terciam¹⁰ autem leccionem excellencior legat¹⁰, ita ut [in] ipsa [tercia] lectione legenda fiat descensus personarum iuxta numerum fratrum†¹¹. Similis quoque ordo

¹ D dicta oracione cum uersiculo.

² BD insert and invert the following sentence.

³ S adds ibi first.

⁴ SBD add fiat.

⁵⁻⁵ SBD tercium responsorium a tribus excellencioribus, qui non legerint, cantetur.

⁶ SBD imitentur.

⁷ SB adicitur qui (S quod). D Preterea scribatur in tabula qui. ⁸ SB add et.

⁹ S diaconi.

¹⁰⁻¹⁰ SBD, aliquis, (D autem) excellens persona.

¹¹ SBD feriarum.

seruetur in responsoriis cantandis
per easdem ferias.

LXXIII. (40 A) ADAPTATIO¹ EIUSDEM
TABULE.

Hec² tabula diei pasche locum
habet in omnibus festis duplicibus
trium lectionum preter processionem
ad uesperas; excepto quod in tabula
diei ascensionis scribantur³ duo ad
deferendas reliquias ad processio-
nem, exceptis octaua⁴ die pasche,
|et| inuencione sancte crucis.

LXXIV. (58 A) ⁵DE MODO EXEQUENDI
OFFICIUM MATUTINARUM DIEI
PASCHES⁵.

1. In die pasche [ad matutinas]
tres antiphone super psalmos eodem
modo discurrant sicut tres prime
[antiphone] [in die] Natalis [domi-
ni]; et tres lectiones et tria respon-
soria sicut in tercio nocturno diei⁶
natalis [domini].

Preterea altare non incensetur⁷
hac die nisi ad *Te deum laudamus*
et *Benedictus*.

In laudibus ⁸prima antiphona
et cetera antiphone⁸ eodem modo
discurrant [sic] ut in nocte Natalis
domini.

2. In antiphonis ad primam et

27. DE MODO EXEQUENDI OFFICIUM
IN DIE PASCHE AD MATUTINAS
ET AD ALIAS HORAS ET AD
SECUNDAS UESPERAS.

1. In die pasche [ad matutinas]
tres antiphone super psalmos eodem
modo discurrant sicut tres prime
antiphone ^ain aliis festis maioribus
duplicibus nouem lectionum^a et
tres lectiones cum suis^b responsoriis
sicut in tercio nocturno [diei]^c in
aliis festis maioribus duplicibus
nouem lectionum.

Preterea altare non thurificetur^d
hac^e die, nisi ad *Te deum* et [ad]
Benedictus.

In laudibus antiphone et cetera
eodem modo discurrant ut in [die
natalis domini et in]^f predictis
maioribus duplicibus^g festis.

2. Ad primam et ad alias horas

¹ SB DE APTACIONE, D DE ADAPTACIONE.

² SBD add itaque. ³ SBD scribuntur.

⁴ SB octauo, D excepto octauo.

⁵⁻⁶ SBD DE DIE PASCHE [SERVICIUM].

⁶ D in die. ⁷ SBD incensatur.

⁸⁻⁹ SBD antiphone et cetera.

^{a-g} H in die natalis domini. J has this and
adds in festis maioribus duplicibus nouem lectionum.

^b H tribus.

^c HJ in die natalis domini et cetera.

^d HS thurificatur. ^e R illo.

^f from H.

ad alias horas incipiendis¹ idem modus ut² in die Natalis [domini] [ob]seruetur.

³Finitis antiphonis super horas, sacerdos ad omnes horas per totam hanc ebdomadam uersiculos et oracionem dicat, loco nec habitu mutato³.

in antiphonis incipiendis idem modus seruetur qui in predictis maioribus festis duplicibus uersiculam⁴ tamen ante collectam ad omnes⁵ horas per totam hanc ebdomadam dicat sacerdos.

LXXV. (73) ORDINACIO PROCESSIONIS
IN DIE⁴ PASCHE [ANTE MISSAM].

Die⁵ pasche [ante missam] eodem modo fit⁶ processio sicut⁷ die natalis [domini]: excepto quod [in] die pasche ⁸[in eundo cantetur *Salve festa dies* et antiphona *Sedit angelus*; et tres clerici de superiore gradu in pulpito, habitu non mutato conuersi ad populum dicant *✠ Crucifixum in carne*. In redeundo antiphona *Christus resurgens* cum *✠ Dicant nunc*, qui uersus dicitur a toto choro cum uersiculo et oracione de die]⁸.

LXXVI. (58B) [DE MODO EXEQUENDI
OFFICIUM UESPERARUM IN EADEM DIE PASCHE.]

[Eadem die pasche] ad secundas uesperas rectores [chori] ex parte chori conuersi ad chorum incipiant *Kyrieleyson*, [et] antiphona super

3. Ad secundas uesperas rectores chori ex parte chori ad chorum^{*} conuersi incipiant *Kyrieleyson*.

¹ D incipiendast.

² SBD qui.

³⁻⁵ SDB have Uersiculos tamen ad omnes horas per totam hanc ebdomadam dicat sacerdos ante collectam.

⁴ S DIEI.

⁵ D Dies.

⁶ BD fiat.

⁷ D adds in.

⁸⁻⁹ SBD dicitur uersus in pulpito sicut 'in' die purificationis. In octauis pasche eodem modo fit processio sicut in ceteris dominicis diebus preter habitum: [et] excepto quod ha'c die dicitur uersus in pulpito sicut in die pasche.

^{*} HJR uersiculum.

psalmos in superiore gradu pro uoluntate cantoris incipiatur. Gradale ab illis duobus¹ qui cantauerunt ad missam² cum eodem uersu cantetur, habitu non mutato: similiter *Alleluia* ab illis duobus qui cantauerunt 'ad missam' de superiore gradu³ [sed cum alio uersu, in eodem habitu]. Cetera omnia usque ad processionem [sic] ut in die Natalis⁴ [domini] [preter Ymnum, qui non dicitur; post uersum repetatur *Alleluia*, sed sine neupma terminatur. Postea statim sequatur uersiculus].

Antiphona super psalmos^a in superiore gradu incipiatur^x pro uoluntate cantoris^a: Gradale a duobus ex hiis^b qui cantauerint^c ad missam cum eodem uersu cantetur in superpelliceis. Similiter *Alleluia* ext^d duobus {ex illis}^e qui cantauerint^c ad^o missam de superiore gradu in simili habitu. Cetera omnia usque ad processionem ut [in die natalis domini et] in aliis^x festis maioribus duplicibus.

LXXVII. (82) DE PROCESSIONE DIEI PASCHE AD FONTES AD UESPERAS⁵.

1. Eadem die ad uesperas [ad processionem ad fontes nullus cereus precedat processionem sed] post primum *Benedicamus* eat processio ad fontes⁶ per ostium australe presbyterii sicut⁶ in uigilia pasche quando itur ad fontes benedicendos⁷ [cum cruce et ceroferariis thuribulario oleo et crismate et puero deferente

4. Dicto primum^f *Benedicamus* eat processio ad fontes per ostium presbyterii australe cum cruce [et] ceroferariis turribulis^g oleo et crismate, et puero librum deferente^h

¹ SDB a duobus ex illis.

² D de superiore gradu cantetur cum....

³ D adds cantetur.

⁴ There follows here in SDB:

Dicto *Benedicamus*, eat processio ad fontes per ostium presbyterii australe, cum cruce, ceroferariis, thuribulario, oleo, et crismate, et puero deferente librum ante sacerdotem, et omnes illi sint albis induti, preter puerum qui defert librum ante sacerdotem, qui sit in superpelliceo, et sacerdotem qui similiter erit in superpelliceo cum capa de serico. Rectores uero antiphonam (S antiphonas) in eundo et redeundo incipiant.

Peracta processione, sicut in ordinali describitur, et finita memoria de sancta maria, dicatur *Benedicamus* a duobus pueris.

Ad completorium, antiphona incipiatur a quodam de (D in) superiore gradu.

⁵ SBD PROCESSIONE QUE EADEM DIE AD UESPERAS FIT AD FONTES.

⁶ SBD eodem modo et ordine in superpelliceis quo, compare p. 145 note 1.

⁷ SBD add excepto quod hic nullus, precedit cereus processionem.

^a - ^x HSJ transpose order.

^b HS illis.

^d HSJR a.

^f R primo.

^g R thure et. HJ thuribulario.

^h J ferente.

^c HSJR cantauerunt.

^e J omits.

librum ante sacerdotem; et omnes illi sint albis induti, non in superpelliceis preter puerum qui deferat librum ante sacerdotem qui sit in superpelliceo, et sacerdotem qui similiter sit in superpelliceo cum capa de serico. Rectores chori in eundo et redeundo antiphonam *Alleluya* incipiant, psalmos *Laudate pueri* et *In exitu israel*. Chorus alternatim cantet et in illa parte in qua dicitur uersus psalmi repetatur primum *Alleluya*, et sic fiat in fine omnium uersuum].

Finito psalmo *Laudate* [*pueri*],¹ tres pueri in ipsa stacione ante fontes, habitu non mutato cante[n]t *Alleluya* [*Ÿ Laudate pueri dominum*]. Post repeticionem ipsius *Alleluya* incensatis fontibus sacerdos² dicat ibi uersiculum [*Surrexit dominus de sepulchro*] et oracionem.

³[Finita oracione eat processio ante crucem et in eundo dicitur psalmus *In exitu israel* cum *Alleluya* modo predicto] et³ ante crucem aliam faciant⁴ stacionem. ⁵[Finito psalmo *In exitu* sacerdos dicat ibi uersiculum *Dicite in nacionibus*, oracionem *Deus qui pro nobis filium tuum*]. ⁵Dicta oracione [cum quadam antiphona de sancta maria] solito more in chorum redeat processio⁶.

2. [Finita antiphona de sancta maria sacerdos dicat uersiculum *Post partum uirgo*, oracionem *Graciam tuam*. Finita oracione, secundum *Benedicamus* dicitur a duobus pueris.

ante sacerdotem: et omnes illi albis^a sint induti, preter puerum qui deferat librum, qui sit in superpelliceo^a et ^bpreter sacerdotem executorem^b officii, qui similiter^c sit^c in superpelliceo cum capa de serico^c. Rectores uero [chori] in eundo et redeundo^x antiphonas^d incipiant.

5. Peracta processione sicut in ordinali describitur et finita memoria de sancta maria

dicitur *Benedicamus* a duobus pueris.

¹ SBD prefix Deinde.

³⁻⁵ SBD Postea.

⁵ SBD prefix Ubi.

² SBD transpose.

⁴ B fiantl.

⁶ SBD redeant.

^a J superpelliceis.

^{b-1} H sacerdos executor.

^c HSR serica.

^d R antiphonom.

3. Eodem modo eat processio ad fontes ad uesperas per totam ebdomadam usque ad sabbatum in tali habitu quo in die pasche ad uesperas, excepto quod predicti psalmi *Laudate* et *In exitu* cum antiphonis non dicantur, sed in eundo ad fontes cantetur antiphona *Sedit angelus* absque uersu, et in redeundo ad crucem cantetur antiphona *Christus resurgens* similiter sine uersu: cetera ut supra.]¹

4. In die pasche ad completorium antiphona super psalmos a quodam de superiore gradu incipitur.²

6. Ad completorium antiphona super psalmos incipitur^x a quodam de superiore gradu: [et] cetera sicut ad horas.

LXXVIII. (58C, 83 & 58D) [DE MODO EXEQUENDI ³OFFICIUM [MATUTINARUM] IN SECUNDA FERIA [EBDOMADE] PASCHE⁷³.

1. Feria secunda [ebdomade pasche] antiphona super psalmos in superiore gradu incipitur⁴. Lectiones et responsoria in superiore gradu legantur et cantentur⁵.

28. DE MODO EXEQUENDI OFFICIUM [IN] FERIA^x SECUNDA^a EBDOMADE PASCHE.

1. Feria secunda ebdomade pasche antiphona super psalmos^x ad matutinas in superiore gradu incipitur {pro uoluntate cantoris}^b. Lectiones et responsoria in superiore gradu legantur et cantentur in superpelliceis. {Ita scilicet quod in hac feria et in duabus sequentibus duo canonici de superiore gradu primam et secundam leccionem legant: terciam aliqua excellens persona; ita ut in ipsa quarta lectione legenda fiat descensus personarum iuxta numerum feriarum. Similis quoque ordo seruetur in responsoriis cantandis per easdem

¹ This § covers the same ground as the next chapter: see p. 160.

² This § is earlier in SBD. See p. 157 note 4.

³ BD SERVICIUM [IN] SECUNDA FERIA PASCHE. S has no heading, but a blank space.

⁴ D transposes.

⁵ SBD add in superpelliceis.

^a R SECUNDE FERIE.

^b not in HSAJ.

Cetera omnia [ut] in die pasche, nisi quod ad laudes una sola antiphona dicitur que in superiore gradu incip[ia]tur: [et excepto quod ad primam dicitur psalmus *Confitemini*].

2. Post *Benedictus* [et primum, *Benedicamus*] eat processio per ostium chori occidentale ad crucem¹ cum cruce et ceroferariis et thuribulo² et puero deferente librum ante sacerdotem: qui omnes erunt in eodem habitu quo ad uesperas [in die pasche], preter[quam] acolitum³ qui defert crucem in superpelliceo⁴.

3. ⁵Et in eundo cantetur antiphona *Christus resurgens*, et ibi⁵ facta stacione⁶, uersus [*Dicant nunc*] ante crucem a duobus de superiore gradu in superpelliceis ad chorum⁷ [semper] conuersis [dicitur]: deinde dicta oracione cum uersiculo [ante crucem, processio] solito⁸ more in chorum redeat⁹, [cum quadam antiphona de sancta maria. Cetera fiant ut supra ad uesperas ad processionem in die pasche].

4. Hoc¹⁰ eodem modo fiat¹¹ processio ad¹² crucem ad matutinas singulis diebus per ebdomadam: nisi quod [in] diebus duobus¹³ se-

ferias.} ^a Cetera omnia ut in die pasche, nisi quod ad laudes una sola antiphona dicitur que in superiore gradu^x incipiat.

2. Post *Benedicamus* eat processio ad crucem per ostium chori occidentale cum cruce et^o ceroferariis et^o thuribulario et puero librum deferente ante sacerdotem: qui omnes erunt in eodem habitu quo ad uesperas, preter illum qui defert^x crucem, qui sit in superpelliceo.

3. In stacione duo de superiore gradu dicant [uersum] ad chorum conuersi in superpelliceis [ante introitum chori].

Finita processione in chorum redeant.

Cetera omnia^o ut supra ad uesperas fiant^x.

¹ SBD transpose.

² S thuribulario.

^a not in HSAJR.

³ SBD illum.

⁴ SBD continue the chapter thus:—compare p. 163.

In stacione [duo] de superiore gradu dicant uersum ad chorum (D clericos) conuersi in superpelliceis. Finita processione in chorum redeant. Ceteraque fiant ut supra ad processionem ad uesperas. For the last § see p. 161.

⁵⁻⁸ SBD have this as chapter 83.

DE PROCESSIONIBUS (D PROCESSIONE) PER EBDOMADAM PASCHE FACIENDIS (D FACIENDA) AD MATUTINAS ET AD UESPERAS.

Feria secunda ebdomade pasche ad matutinas post primum *Benedicamus* eat processio cum acolito deferente crucem in superpelliceo et cum ceroferariis et thuribulario solito more per medium chori ante crucem: et ibi &c.

⁶ SBD add dicatur.

⁷ SBD clericum.

⁸ S transposes.

⁹ SBD redeant.

¹⁰ D Hec.

¹¹ SB fit.

¹² S ante.

¹³ SBD transpose.

quentibus dicitur uersus [*Dicant nunc*]¹ ante crucem a duobus de secunda forma. Reliquis uero diebus sequentibus², ³scilicet quinta sexta feria et sabbato, ad processionem ad matutinas ante crucem *Ÿ* *Dicant nunc* non dicitur³.

Eadem die⁴ ad uesperas eodem modo et ordine fiat⁵ processio quo in⁶ die pasche ad uesperas; excepto quod ⁷pueri ante fontes in stacione *Alleluya* minime cantant, et exceptis psalmis *Laudate* et *In exitu*: cetera ut supra⁷.

5. [Hac die secunda feria]⁸ ad primam et ad alias⁹ horas fiant¹⁰ omnia ut in die pasche, [preter psalmum *Confitemini*: ita quod semper ad primam dicitur oratio diei pasche; ad terciam sextam et nonam dicitur oratio de die singulis diebus per ebdomadam.]

Ad uesperas et ad completorium ¹¹similis modus seruatur qui¹¹ in die pasche.

4. Ad primam et ad ceteras^a horas omnia fiant sicut in die pasche.

{Ad uesperas et ad completorium omnia fiant sicut in die pasche.}^b

LXXIX. (59) DE [MODO EXEQUENDI
OFFICIUM SERUICII IN] TERCIA
ET QUARTA FERIA [EBDOMADE]
PASCHE.

Modus et ordo seruicii ¹²huius ferie locum habet in tertia et quarta feria ebdomade pasche¹².

29. [DE TERCIA ET QUARTA FERIA
EBDOMADE PASCHE.

Modus et ordo seruicii {tercie et quarte ferie ebdomade pasche}^c similis est per omnia seruicio ferie secunde.]^d

¹ SBD in stacione.

² B transposes. SD sequentibus feriis.

³⁻⁸ SBD nullus uersus dicitur.

⁴ SBD feria. S has Eadem feria as the end of the last sentence. ⁵ SBD eat.

⁶ D in quot.

⁷⁻¹¹ SBD hac die pueri non cantant in stacione ad fontes. Simili quoque modo obseruetur processio ad uesperas singulis diebus per ebdomadam usque [ad] sabbatum.

⁸ SBD resume the closing § of 58 from p. 160.

⁹ SB ceteras.

¹⁰ SBD transpose.

¹¹⁻¹¹ SBD eodem modo fiant omnia, sicut.

¹²⁻¹² SBD tercie et quarte [ferie] similis est per omnia seruicio huius ferie.

^a J alias. R omnes alias.

^b not in SR. A has Similiter ad uesperas et completorium.

^c not in R.

^d from HSAJ (without heading) R (heading not rubric).

[LXXX. DE MODO EXEQUENDI SER-
VICIUM ALICUIUS SANCTI INFRA
EBDOMADAM PASCHE.

Notandum est quod si aliquod festum uel ieiunium in ebdomada pasche forte contigerit, nichil de festo uel de ieiunio fiat, quia cum christo resurrexerunt sancti et in christo resuscitati sunt, et festum resurrectionis christi commune est omnibus sanctis: ideo in hac ebdomada nichil fiat de tali festo sanctorum neque de ieiunio, si euenerint.]

[LXXXI. DE COMMUNIONE ET OBLA-
CIONE LAICORUM IN DIE PASCHE.

Beatus Gregorius papa doctor diei pasche et pentecostes precipit dicens, Videte quoque firmiter ne die pasche recipiantur oblaciones laicorum post missam quando communicentur, quia hoc est cupiditatis manifestum indicium, et deuocionis communicantium euidentis detrimentum. Cetera quoque indicia de quibus dicit apostolus quoniam, qui talia agunt, regnum dei non consequuntur.]

LXXXII. (40 B) [DE TABULA OCTA-
BARUM PASCHE.]

Octaua uero¹ die pasche [tabula talis erit quod ad matutinas] primam leccionem legat² simplex canonicus diaconus ex parte chori, et ita fiat ascensus ut ultimam [leccionem] legat excellencior persona ex parte

¹ SBD enim.

² SB terciam. B legat leccionem.

chori. Cetera¹ ut supra in tabula diei pasche, ita tamen quod hac die pasche fi[a]t tabula ebdomadaria, de lectore in capitulo, de principalibus rectoribus chori, de epistola et [de] euangelio².

LXXXIII. (60 A) DE MODO EXEQUENDI OFFICIUM UESPERARUM IN PRIMIS UESPERIS OCTAUARUM PASCHE³.

1. Octauo uero die⁴ pasche ad [primas] uesperas antiphona super psalmos in superiore gradu incipitur pro uoluntate rectoris: antiphonam super *Magnificat* unus de excellencioribus ex parte chori incipiat: cetera fiant ut in die pasche ad uesperas, preter gradale et *Alleluya* et processione[m] [ad fontes].

LXXXIV. (84 & 60 B) DE PROCESSIONE EADEM DIE AD CRUCEM⁵.

1. Eadem die⁶ ad uesperas eat processio post primum *Benedicamus* [absque cruce] cum ceroferariis et [cum] thuribulo tantum per medium chori, non iam ad fontes cum oleo et crismate sicut in precedentibus diebus, sed ante crucem tantum: [et in eundocantetur antiphona *Christus resurgens*,] et ⁷in stacione ante crucem *✠ Dicant nunc*⁷ a duobus de superiore gradu [dicitur semper usque ad finem eiusdem uersus,] ad clerum

30. DE MODO EXEQUENDI OFFICIUM IN OCTAUIS^a PASCHE.

1. Octaua [uero] die pasche ad primas uesperas antiphona super psalmos in superiore gradu incipitur pro uoluntate^b cantoris: antiphonam super *Magnificat* unus de excellencioribus ex parte chori incipiat^c: cetera [fiant] sicut in die pasche ad uesperas preter gradale [et] *Alleluya* {et processionem}^d.

[2. Ad uesperas ad processionem omnia fiant sicut in ordinali describitur.]^e

¹ SB add omnia.

² SB transpose.

³ SBD DE OCTAVIS PASCHE.

⁴ SBD Octaua die.

⁵ SBD PROCESSIO QUE FIT IN SABBATO QUOD DICITUR IN ALBIS ANTE CRUCEM.

⁶ SBD In sabbato uero.

⁷⁻⁷ SBD ibi in stacione ipsa dicatur uersus.

^a H OCTAVA DIE.

^b R disposicione.

^c HS antiphona...ab aliquo...incipiatur.

^d not in HSJ.

^e from HSAJ.

conuersis [et] in superpelliceis¹ indutis. Deinde dicta ibi oracione [de cruce] cum uersu, in chorum² redeat processio solito more [cum aliqua antiphona de sancta maria: deinde dicuntur uersiculus et oracio de ea].

2. Sciendum³ [est] quod in⁴ hoc sabbato [et⁵ singulis sabbatis] usque ad ascensionem domini⁶ modo predicto ad uesperas⁷ fi[a]t processio: excepto quod in mediis sabbatis dicitur uersus [*Dicant nunc*] in stacione [ante crucem] a duobus de secunda forma: ultimo uero sabbato [ante ascensionem domini] idem uersus in superiore gradu dicitur⁸. Eodem⁹ modo fi[a]t processio ad [primas] uesperas in Inuencione¹⁰ sancte crucis, excepto quod¹¹ in stacione ante crucem uersus non dicitur¹².

3. [Eodem die sabbati]¹³ completorium fiat sicut in festis duplicibus¹⁴ nouem leccionum, [excepto ymno *Saluator mundi*, quia hic *Jesu saluator seculi* dicitur].

3. [Ad completorium omnia fiant sicut in aliis duplicibus^{*} festis nouem leccionum.]^a

LXXXV. (60 C) [DE MODO EXEQUENDI
OFFICIUM MATUTINARUM DOMI-
NICA IN ALBIS.]¹⁵

1. [Dominica que dicitur in albis] ad matutinas antiphona super psalmos¹⁶ [in superiore gradu incipia-

4. Ad matutinas antiphone super psalmos in superiore gradu

¹ SBD transpose.

² SBD autem.

³⁻⁵ S singulis sabbatis

modo.

⁶ SBD add etiam.

⁷ SBD uigilia inuencionis.

⁸⁻⁹ SBD ibi nullus uersus dicitur in stacione.

¹⁰ SBD resume chapter 60 with Et.

¹¹ SBD aliis duplicibus festis.

¹² SBD continue chapter 60.

¹³ D transposes.

² B choro.

⁴ BD ab.

ad uesperas predicto

⁶ SBD transpose.

^a from HSAJR.

tur]: lecciones et responsoria in superpelliceis in superiore currant¹ pro uoluntate cantoris.

In laudibus [quinque] antiphone [dicuntur, que] eodem modo in superiore gradu discurrant: cetera omnia ut supra in² [secunda feria ebdomade pasche fiant, preter antiphonam super *Benedictus* et preter processionem ad crucem: et excepto quod hic dicitur ymnus *Sermone blando* post primū *Benedicamus*. Finita memoria de resurreccione, antiphona *Et ualde mane*: finita oracione, ultimum *Benedicamus* duo pueri in superpelliceis dicant].

2. Ad primam et ad alias horas idem modus seruetur qui in duplicibus [festis] nouem leccionum.

3. Ad secundas uesperas antiphone super psalmos [diei] et [antiphona] super *Magnificat* in superiore gradu incipiantur³ pro uoluntate rectoris: cetera ad uesperas et ad completorium ut in festis duplicibus nouem leccionum, [sed sine responsorio].

incipiantur: lecciones et responsoria in superpelliceis in^a superiore gradu discurrant [pro uoluntate cantoris]^b.

[In laudibus antiphone eodem modo in superiore gradu discurrant.]^b Cetera omnia ut supra in secunda feria^c ebdomade^o pasche preter processionem.

5. Ad primam et ad alias horas idem modus seruetur qui in duplicibus [festis] nouem leccionum.

6. Ad secundas uesperas antiphona super psalmos et antiphona^o super *Magnificat* in superiore gradu incipiantur pro uoluntate rectoris: cetera [omnia] ad uesperas et ad completorium ut [supra] in festis duplicibus nouem leccionum.

LXXXVI. (61 A) ADAPTATIO ALIORUM
FESTORUM DUPLICIUM PASCHALIS
TEMPORIS⁴.

Modus et ordo seruicij⁵ dominice que dicitur in albis⁵ seruetur in annunciacione dominica, quando post pascha celebratur, et [in] Inuencione sancte crucis: excepto

31. ADAPTATIO EIUSDEM^o SERVICII
IN ALIIS FESTIS DUPLICIBUS IN
PASCHALI^x TEMPORE.

Modus et ordo seruicij huius diei seruetur in annunciacione dominica, quando post pascha celebratur et [in] inuencione sancte crucis et in festis sancti ambrosii et

¹ SBD gradu discurrant.

² SBD end the § thus: feriis 'preter' processionem.

³ D transposes.

⁴ SBD ADAPTATIO IN ALIIS FESTIS DUPLICIBUS IN PASCHALI TEMPORE.

⁵ SBD huius diei.

^a S a clericis de.

^b from HSAJR.

^c C has forma^l.

quod ibi ad utrasque uesperas dicitur responsum ut in duplicibus [festis] nouem lectionum.

santi marci euangeliste et apostolorum philippi et iacobi [et sancti augustini anglorum apostoli]^a, excepto quod in ipsis^b festis [ad utrasque uesperas]^x dicitur^c responsum sicut in festis duplicibus nouem lectionum.

[Preterea in festo sancti ambrosii et in^o festo^o sancti marci euangeliste^o et apostolorum philippi et iacobi^d nulla fiat processio ad uesperas nisi in aliqua dominica ante ascensionem domini^o contigerit^o nec etiam^o in festo annunciationis dominice quando post pascha dicitur.]^e [Preterea^d omnes antiphone super laudes in secunda forma^x incipiuntur: antiphona uero super *Benedictus* incipitur^x in superiore gradu.]^f

P. 174.

LXXXVII. (61B) [DE MODO EXEQUENDI OFFICIUM UESPERARUM ET MATUTINARUM QUINTA SEXTA FERIA ET SABBATO EBDOMADE PASCHE ET PENTECOSTES.]

I. Quinta¹ [autem] sexta et septima feria ebdomade pasche et pentecostes antiphona ad uesperas² super psalmos in superiore gradu [incipiatur]³ lectiones [et] responsoria in superpelliceis⁴ legantur et cantentur⁴.

54. DE MODO EXEQUENDI OFFICIUM IN QUINTA SEXTA FERIA ET SABBATO EBDOMADE PASCHE ET PENTECOSTES⁵.

I. Feria quinta sexta et sabbato ebdomade pasche et pentecostes ad matutinas antiphone super psalmos {ante lectiones}^h in superiore gradu incipiuntur; omnes lectionesⁱ a clericis de superiore graduⁱ in superpelliceis legantur^x in pulpito.

Omnia responsoria ad matutinas a duobus dicuntur [in superpelliceis], ita tamen^o quod primum et secundum responsum a clericis de

¹ S et.

² S transposes.

³ SBD add Uersiculus a duobus pueris: cetera ut in suis secundis feriis. Ad matutinas antiphona super psalmos in superiore gradu:

⁴ SBD dicantur.

^a from H.

^c R dicitur.

^e from HSAJ.

⁵ R without heading.

ⁱ R in eadem forma.

^b HSJR hiiis.

^d RA omit.

^f from ARJ.

^h not in RA.

2. In laudibus antiphona [super psalmos] in secunda forma [incipia-

tur]: cetera omnia ut¹ ad primas suas² uesperas [et ad matutinas prenotatum est absque uersu *Dicant nunc*].

3. Ad primam et ad alias horas [omnia fiant sic] ut in dominicis [diebus] sui temporis: [excepto responsorio *Iesu christe* et psalmo *Quicumque uult* et precibus consuetis que in ebdomada pasche omnino pretermittantur].

secunda forma et tercium a duobus [clericis] de superiore gradu dicantur.

2. In laudibus antiphona in secunda forma incipiatur: omnes uersiculi ad matutinas a duobus pueris in superpelliceis dicuntur. *Benedicamus* uero a duobus [clericis] de secunda forma [et] secundum *Benedicamus* a duobus pueris [dicantur].

3. Ad primam et ad [omnes] alias horas omnia fiant sicut in dominicis.

4. Ad uesperas antiphona super psalmos in superiore gradu incipitur°. Cetera ut supra in laudibus.

{Ad completorium antiphona super psalmos in secunda forma incipiatur. Cetera ut supra.}^a

P. 142.

LXXXVIII. (41) DE TABULA DOMINICALI A PASCHA USQUE AD PENTECOSTEN.

In ceteris autem dominicis diebus³ [ab octauis pasche] usque ad pentecosten hoc modo fiat tabula. Ad primam leccionem legendam, et ad primum responsorium [cantandum] scribantur duo diaconi de secunda forma. Ad secundam et

(p. 57.)

¹ D fiant sicut.

³ SBD transpose.

² SBD transpose.

^a not in RA.

terciam leccionem, et ad secundum et tertium responsorium, scribantur [duo] clerici de superiore gradu¹ pro uoluntate componentis tabulam; ita tamen quod tertium responsorium a duobus cantetur. Cetera fiant sicut in tabula octauarum pasche, nisi quod in hiis dominicis, ad cantandum *Alleluya*, [ad missam] scribantur duo¹ ebdomadarii [rectores].

[LXXXIX. DE MODO EXEQUENDI OFFICIUM MISSE IN DOMINICIS DIEBUS PASCHALIS TEMPORIS USQUE AD ASCENSIONEM DOMINI.]

Sciendum est quod dominica in albis et ceteris dominicis diebus usque ad ascensionem domini maior missa de resurrectione erit sicut in die pasche prenotatum est, excepto gradali et sequencia *Fulgens preclara*. In dominica que dicitur in albis sequencia *Laudes saluatori*; ceteris uero dominicis usque ad ascensionem sequencia *Victime*. Primum *Alleluya* ¶ *Pascha nostrum*; secundum *Alleluya* de dominica in qua dicitur de resurrectione: secundum *Alleluya* erit *Angelus domini* cum uersu suo *Respondens autem*, quod non dicitur nisi in dominica in albis tantum. Ceteris uero dominicis quando de dominica agitur secundum *Alleluya* erit de dominica secundum ordinem dominicarum. Missa uero dominicalis per ebdomadam dicitur.

Ad processionem dominica in albis et proxima dominica ante

ascensionem domini antiphonam *Sedit angelus*, uersum *Crucifixum* tres de superiore gradu in pulpito conuersi ad populum dicant. In redeundo antiphona *Christus resurgens* cum uersu *Dicant nunc*, qui uersus a toto choro cantetur. In aliis dominicis mediis dicitur sine uersu *Dicant nunc*. Sacerdos uersiculum et oracionem dicat, nulla sequente antiphona de sancta maria. Mediis uero dominicis diebus paschalis temporis usque ad ascensionem, quando de dominica agitur, ad processionem antiphonam *Ego sum alpha et oo* duo clerici de secunda forma in superpelliceis conuersi ad populum cantent uersum *Ego sum uestra redemptio.*]

[XC. DE MODO EXEQUENDI OFFICIUM MISSE IN FESTIS SIMPLICIBUS QUANDO CHORUS REGITUR PASCHALIS TEMPORIS.

Modus et ordo seruicii prime dominice post octauas pasche seruetur ut in simplicibus festis cum regimine chori paschalis temporis, excepto quod ad missam primum *Alleluya* de festo erit, secundum *Alleluya* unum de ebdomada pasche uel unum ex istis, *Alleluya* *✠ Mane nobiscum*, uel *Alleluya* *✠ Oportebat*, uel *Alleluya* *✠ Christus resurgens*, uel *Alleluya* *✠ Surrexit altissimus*, uel *Alleluya* *✠ Surrexit Christus*, uel *Alleluya* *✠ Christus mortuus est*; et excepto quod alia dicitur sequentia et alia prefacio.]

XCI. (43) DE TABULA FERALI¹ POST
OCTAUAS PASCHE_J.

In omni secunda feria, ab octauis pasche usque ad dominicam rogacionum, nominatim scribantur [pueri] ebdomadarii ²ad primam leccionem et ad primum responsorium² quando de feria agitur. [Item] in secunda³ feria post octauas pasche scribantur duo pueri ad cantandum *Alleluia* per ebdomadam [quisque per se]. In omnibus aliis¹ obseruetur⁴ dispositio tabule feriarum alterius temporis [exceptis precibus cum prostrationibus ad uesperas et ad matutinas et ad alias horas]. Post dominicam⁵ rogacionum, in⁶ secunda feria [si] lecta fuerit expositio [euangelii], et tertia feria uacauerit¹, ibi scribantur duo pueri ebdomadarii ad legendum et cantandum feria eadem⁷ [tercia] _J sexta, et sabbato. Si uero tertia feria non uacauerit, uel in ea expositio lecta fuerit, tunc ante sextam feriam non scribantur. Tabula uero secunde ferie post ascensionem [domini] similis est per omnia tabule secunde ferie ante dominicam rogacionum. In feriis autem, quando expositio [euangelii] legenda fuerit, ad primam et⁸ secundam leccionem, et ad primum et⁹ secundum responsorium, scribantur diaconi de secunda forma. Ad terciam leccionem, et ad tertium responsorium, duo de superiore gradu [scribantur].

¹ SBD transpose.

² SBD all in the genitive.

³ SBD add eciam.

⁴ SBD obseruatur.

⁵ SBD add uero.

⁶ SBD si.

⁷ SBD in eadem feria.

⁸ SB insert ad.

⁹ SD add ad.

[XCII. DE MODO EXEQUENDI OFFICIUM UESPERARUM ET MATUTINARUM ET MISSE IN FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI PASCHALIS TEMPORIS.

In festis trium leccionum sine regimine chori paschalis temporis ad uesperas super psalmos feriales antiphona alleluiatica dicitur, que a primo clerico secunde forme incipiat: nullum responsorium dicitur: capitulum et ymnus de communi dicuntur, uersiculus *Tristitia uestra*; antiphona *Filie ierusalem* super *Magnificat* dicitur, que in superiore gradu incipiat pro uoluntate cantoris. Completorium uero paschalis temporis non mutatur.

Ad matutinas inuitatorium a duobus dicitur; antiphona super psalmos ab aliquo clerico de secunda forma incipiat; uersiculi dicuntur a singulis pueris, loco nec habitu mutato. Prima et secunda lecciones primum et secundum responsoria a duobus pueris legantur et cantentur. Tercia leccio et tercium responsorium a duobus de secunda forma legantur et cantentur.

In laudibus una antiphona sufficit super psalmos, que in secunda forma incipiat: antiphona super *Benedictus* ab aliquo de superiore gradu incipiat. Ad primam et ad alias horas modus et ordo seruicii seruetur qui in dominicis diebus paschalis temporis.

Ad missam primum *Alleluia*, quod fiat de festo, duo pueri in superpelliceis ad gradum chori cantent; secundum uero *Alleluia* quod

erit de dominica proxima cuius est ebdomada, dicitur a duobus aliis pueris tali loco et habitu.

Idem modus seruetur in sabbatis quando fit plenum seruicium de sancta maria in paschali tempore.]

XCIII. (85) [DE] PROCESSIO[NE]¹ IN
LETANIA MAIORE.

In letania maiore, dicta missa ad principale altare, et sexta² cantata, ordinata processione ad gradum chori, [et] per medium chori et ecclesie exeat processio per ostium ecclesie australe, ³modo et habitu qui in dominicis diebus⁴; excepto quod [hic] uexilla processionem⁵ precedant, et capsule reliquiarum pro dispositione sacristarum [que] in hac processione a duobus de secunda forma deferantur⁶, [loco nec] habitu⁷ mutato: et sic eat processio [in eundo et canendo antiphonam *Exurge domine* cum suo psalmo] ad ecclesiam aliquam⁴ in urbe uel suburbio; et ibi, cantata missa⁴, processionaliter redeant ad ecclesiam, [cantantibus duobus letaniam solito more,] per idem ostium quo [r]egressi⁸ sunt [intrent], et ita in chorum⁹ redeant: et¹⁰ finita letania, dicitur uersiculus cum oratione¹¹ ad gradum chori, habitu non mutato.

¹ SBD add QUE FIT.

² D cantata meridie. SB cantata sexta.

³ SBD add eodem...sicut.

⁴ SBD transpose.

⁵ D transposes. SB procedunt.

⁶ SBD deferuntur a duobus &c.

⁷ SBD non. ⁸ S ingressi.

⁹ SD add solito modo. B solito more.

¹⁰ SBD add ita.

¹¹ SBD dicatur oratio cum uersiculo.

XCIV. (42 A) DE TABULE DISPOSICIONE
IN INUENCIONE SANCTE CRUCIS.

[In] inuencione sancte crucis eadem erit tabule dispositio que in octaua die pasche : [excepto quod hic fiat memoria de martyribus cum antiphona *Filie hierusalem*.

Sciendum est quod antiphona et responsorium *Filie hierusalem* dicuntur in paschali tempore tam in festo unius martyris siue confessoris quam plurimorum martyrum siue confessorum, et semper cum hiis uerbis *Filie hierusalem uenite et uidete martyrem*, quia hoc dictum pertinet ad christum passum in hoc tempore.]

XCV. (86 A) DE PROCESSIONE IN SECUNDA FERIA ROGACIONUM¹.

Feria secunda in rogacionibus hoc eodem modo ordinatur et procedat² processio [quo in letania maiore:] excepto quod [hic]³ draco, et deinde leo [postea uexilla processionaliter procedant]. Preterea hac die exeat⁴ processio per ostium [australe ecclesie]⁵, et procedat per⁶ portam ciuitatis occidentalem, et ita circueundo ciuitatem ex latere septentrionali in ecclesia aliqua⁷ se recipi[a]t; et⁸, ibi celebrata missa, per portam⁹ orientalem ciuitatis⁷ ad ecclesiam redeat¹⁰. Cetera ut prius.

¹ SB PROCESSIONES QUE FIUNT IN ROGACIONIBUS ET IN UIGILIA ASCENSIONIS. D PROCESSIO IN ROGACIONIBUS.

² SB procedit.

³ SB add precedit, D procedat.

⁴ S eat, BD exit.

⁵ SBD ostium supradictum.

⁶ SBD precedit, D ad. ⁷ SBD transpose.

⁸ D at.

⁹ S totamf.

¹⁰ SBD redit. Et.

XCVI. (86 B) DE PROCESSIONE IN
TERCIA FERIA ROGACIONUM¹.

Feria tertia in rogacionibus eat processio per² portam³ ciuitatis orientalem [predicto modo cum dracone et leone et uexillis] usque ad ecclesiam eo die aliquam⁴: et, ibi celebrata missa, ciuitatem ex latere australi circueundo per portam³ ciuitatis occidentalem ad ecclesiam redeat⁵ [processio]. Cetera ut prius.

XCVII. (87) [DE PROCESSIONE] IN
UIGILIA ASCENSIONIS⁶.

In uigilia ascensionis [domini] fiat processio simili modo et ordine cum dracone et leone et uexillis⁷ [sic] ut in predictis feriis⁸: [et] eat⁹ processio ad locum destinatum et [solito more] redeat¹⁰.

XCVIII. (62A) DE MODO EXEQUENDI
OFFICIUM¹¹ SERUIII AD UESPERAS
ET AD MATUTINAS IN DIE
ASCENSIONIS.

i. In ascensione domini ad primas uesperas¹¹ antiphona super psalmos¹² ab aliquo¹³ ex parte decani

[incipiatur]: responsorium tres de excellencioribus cantent¹⁴: antiphona

32. DE MODO EXEQUENDI OFFICIUM
IN ASCENSIONE^a DOMINI.

i. In uigilia ascensionis domini {ad uesperas}^b antiphona super psalmos inchoetur ab aliquo de {superiore gradu ab}^c excellencioribus [personis] ex parte chori.

Responsorium tres^x cantent^d de excellencioribus personis^e in capis

¹ SB no separate heading but a blank space is left. D DE FERIA TERTIA IN ROGACIONIBUS.

² D ad, but per is added above the line.

³ S totam.

⁴ SBD adeundam.

⁵ D redeant: et. ⁶ B has no heading.

⁷⁻⁷ SBD simili modo ordinatur processio.

⁸ B add excepto quod hac die retrocedit draco.

⁹ D eciam.

¹⁰ D omnibus ut supra peractis.

¹¹⁻¹¹ SBD IN ASCENSIONE DOMINI. In uigilia ascensionis ad uesperas.

¹² SBD add inchoetur.

¹³ SD add excellenciore.

¹⁴ SBD transpose.

^a R DIE ASCENSIONIS.

^b not in R.

^c not in HSAJR.

^{d-d} S clerici de superiore gradu: over an erasure.

super *Magnificat* ab executore[officii] illius diei inchoetur: cetera omnia ad uesperas et ad completorium ut in ceteris [maioribus] duplicibus¹ [festis] nouem leccionum.

2. Ad matutinas in antiphonis incipiendis, in leccionibus legendis atque² responsoriis cantandis idem modus et ordo¹ seruetur ut in die pasche.

Ad primam et ad alias horas [idem modus et ordo seruetur] qui³ [in] octauis pasche: excepto quod hic ad secundas uesperas responsorium cantetur⁴ a tribus⁵ excellentioribus.

sericis ad gradum chori: antiphona super *Magnificat* ab ^aexecutore [officii]* illius diei inchoetur^a, {si fuerit ex parte chori: sin autem ab excellentiore ex parte chori incipiat^bur;}^b cetera omnia ad uesperas et ad completorium ut in [ceteris] festis duplicibus^x maioribus nouem leccionum.

2. Ad matutinas in antiphonis incipiendis^x et^o in leccionibus legendis et responsoriis cantandis {et de thurificatione}^c idem ordo et^o modus^o seruetur ut^d in die pasche.

{Ad laudes et ad primam et ad omnes alias horas omnia fiant ut in octaua pasche:}^e excepto quod hic ad secundas uesperas cantatur^x responsorium a tribus de excellentioribus.

XCIX. (74) DE PROCESSIONE IN DIE ASCENSIONIS DOMINI⁶.

In die ascensionis [domini ante missam] ordinatur⁷ processio sicut in die pasche, excepto quod hac die uexilla [draco et leo] processionem_m precedant⁸, prius leo, deinde minora uexilla per ordinem; ultimo loco draco. Deinde, inter subdiaconum et thuribulum, duo de secunda forma capsulam reliquiarum in capis sericis deferant. Ipse quoque diaconus eo die reliquias deferat⁹, pro dispositione sacristarum. Preterea hac die procedat¹⁰ processio

¹ SBD transpose.

² SB et, D in.

⁴ SBD cantatur.

⁶ SBD [IN] DIE ASCENSIONIS [ORDO] PROCESSIONIS.

NIS.]

⁸ SB procedunt, D procedunt.

⁹ S transposes.

³ B ut.

⁵ SBD add de.

⁷ SBD ordinetur.

¹⁰ SB procedit.

^a—^a S aliquo de excellentioribus inchoatur, J ab excellentiore officii &c.

^b not in HSAJR.

^c from S.

^e not in J.

^d HSR qui.

per medium chori, et ¹eat per medium ecclesie per ostium¹ occidentale, procedendo in septentrionali latere circue[un]do extrinsecus totam ecclesiam et atrium, ²per ostium occidentale sicut in dominica palmarum intret processio².

C. (88) [DE PROCESSIONE] IN UIGILIA PENTECOSTES [AD FONTES].

In uigilia pentecostes eodem modo et ordine fi[a]t processio ad fontes [benedicendos] sicut in uigilia pasche per omnia.

CI. (62 B) DE MODO EXEQUENDI OFFICIUM SERUICII AD UESPERAS ET AD MATUTINAS IN DIE PENTECOSTES³.

Modus et ordo seruicii diei pentecostes seruetur⁴ per omnia qui in die ascensionis [domini tam ad uesperas quam ad matutinas].

33. DE MODO EXEQUENDI OFFICIUM IN DIE PENTECOSTEN.

Modus et ordo seruicii diei pentecosten idem est per omnia qui in die ascensionis [domini].

CII. (75 AND 62 C) DE PROCESSIONE EODEM DIE ANTE MISSAM CIRCA ECCLESIAM⁵.

1. In die pentecostes [ante missam] fiat⁶ processio sicut [in] die Natalis domini. Procedat⁷ autem usque in atrium sicut in dominica palmarum, et ita sine stacione procedat⁷ et intret⁸ per ostium ecclesie occidentale.

¹—¹ SBD exit per ostium 'ecclesie.'

²—² SBD et per predictum ostium, sicut, 'in' die dominica palmarum intra[n]t. Cetera ut in die natalis [domini].

³ SBD no heading, or division.

⁴ SBD idem est.

⁵ SBD [IN] DIE PENTECOSTES [ORDO PROCESSIONIS].

⁶ SBD ordinatur.

⁷ SBD Procedit.

⁸ SBD intrat.

[Cetera sicut in die natalis
[domini].

2. Preterea seruicium¹ trium
feriarum², [scilicet secunde tercię
et quarte ferie ebdomade pente-
costes], sequatur modum et ordi-
nem [earundem] feriarum³ ebdomade
pasche in antiphonis incipiendis, et⁴
leccionibus legendis et⁴ responsoriis
cantandis.

34. DE MODO EXEQUENDI OFFICIUM
IN SECUNDA ET^o TERCIA ET
QUARTA FERIA EBDOMADE
PASCHĒ[†]^a.

Seruicium uero trium feriarum
pentecostes

sequitur^b modum et ordi-
nem [earundem] feriarum^o ebdomade
pasche scilicet in antiphonis incipi-
endis in leccionibus legendis et [in]
responsoriis cantandis.

Cetera omnia fiant^o ut in aliis
festis duplicibus nouem lectionum
preter responsorium ad uesperas.

CIII. (42B) DE TABULA SINGULARUM
FERIARUM EBDOMADE PENTE-
CHOSTES⁵.

[35. DE MODO EXEQUENDI OFFICIUM
IN QUINTA ET SEXTA FERIA ET
SABBATO EBDOMADE PASCHE ET
PENTECOSTES.

1. Secunda [uero]⁶ tertia et
quarta feria [ebdomade] pentecostes
sequuntur tabulam [earundem] feria-
rum ebdomade pasche. Quinta⁶
sexta et septima feria [ebdomade]⁷
pentecostes scribantur⁸ rectores
chori de secunda forma⁹ duo. Lec-
ciones sint in superiore gradu pro
disposicione [ipsius] componentis
tabulam. Ad primum responsorium
scribantur duo de secunda forma;
similiter ad secundum et¹⁰ tertium
[responsorium] [duo] de superiore
gradu [scribantur]: ad gradale in
eisdem¹¹ feriis [ebdomade] pasche et

1. Feria quinta sexta et sabbato
ebdomade pasche et pentecostes ad
matutinas antiphone super psalmos
in superiore gradu incipiantur et
omnes lecciones a clericis de supe-
riore gradu in superpelliceis legantur.
Omnia responsoria ad matutinas a
duobus dicuntur in superpelliceis:
ita quod primum et secundum re-
sponsorium a clericis de secunda
forma dicantur: gradale autem a
duobus de superiore gradu.

¹ SBD (chapter 62^o) Seruicium uero.

² SBD add sequencium.

³ D adds in.

⁴ BD in.

⁵ S has no heading. BD DE TABULA PER
SINGULAS FERIAS EBDOMADE [PASCE ET] PENTE-
COSTES.

⁶ D et.

⁷ SBD add pasce et.

⁸ D scribantur.

⁹ SBD transpose.

¹⁰ SBD ad.

¹¹ SBD predictis.

^a HSARJ PENTECOSTES.

^b S seruatur.

ad primum *Alleluia* in eisdem feriis [ebdomade] pentecostes scribantur duo pueri: ad¹ *Alleluia* [in ebdomada pasche in eisdem feriis et ad ultimum *Alleluia* eisdem feriis ebdomade pentecostes scribantur] duo de superiore gradu.

2. In laudibus antiphona in secunda forma incipitur: omnes uersiculi ad matutinas a duobus pueris in superpelliceis dicuntur: *Benedicamus* uero a duobus de secunda forma, et secundum *Benedicamus* a duobus pueris.

Ad primam et ad alias horas omnia fiant ut in festis in quibus inuitatorium a tribus cantatur, sicut inferius patebit.

Ad uesperas antiphona super psalmos in superiore gradu incipitur. Cetera ut supra in laudibus.]^a

CIV. (89) DE PROCESSIONE SABBATIS
AD UESPERAS PER ESTATEM².

In sabbato quo³ cantatur⁴ *Deus omnium* ad uesperas [quando fit processio ad crucem] post omnes [memorias preter] memoriam beate marie, fi[a]t processio ante⁵ crucem eo[dem] modo quo in sabbato ebdomade⁶ pasche⁷, [scilicet cum ceroferariis et thuribulario tantum absque cruce, excepto quod hic in eundo dicitur alia antiphona de cruce sine uersu in ipsa stacione

¹ SBD add secundum, D before *Alleluia*, SB after it.

² SBD IN SABBATIS IN ESTATE AD UESPERAS ANTE CRUCEM.

³ S quando.

⁵ SBD ad.

⁴ D adds ystoria.

⁶ SBD octauarum.

⁷ SBD end the chapter thus, excepto quod hic nullus uersus 'dicitur' in stacione: et eodem modo singulis sabbatis usque ad aduentum domini, nisi duplex festum impedieryt.

^a from S.

ante crucem; antequam tota antiphona cantetur, ipsa crux a sacerdote thurificetur. Finita antiphona, sacerdos dicat uersiculum et orationem. Finita oratione de cruce statim processio redeat in chorum. Precentor inchoet ad memoriam de sancta maria unam antiphonam ex istis, *Ibo mihi* uel *Quam pulchra es*, uel *Alma redemptoris mater*, uel *Aue regina celorum*, uel *Speciosa facta es*, uel *Beata dei genitrix*, uel *Sancta maria uirgo*.

Finita antiphona de sancta maria, sacerdos in ipsa stacione in choro dicat uersiculum cum oratione de ea. Eodem quoque modo singulis sabbatis ad uesperas fiat processio ad crucem, quando processio fiat, usque ad aduentum domini, in eundo et redeundo, nisi in festis duplicibus, cum antiphonis supradictis, exceptis sabbatis inter octauas assumptionis et festum natiuitatis beate marie; tunc enim tam ad uesperas in sabbatis quam ante missam in dominicis diebus ad processionem una antiphona dicitur ex istis, *Ascendit Christus*, uel *Tota pulchra es*, uel *Anima nostra*, uel *Descende in ortum*.

Preterea dominicis diebus infra octauas Assumptionis et natiuitatis beate marie ubi processio ad primas uesperas fit ad crucem, in redeundo fiat memoria cum hac antiphona *Saluator mundi*: sacerdos dicat uersiculum cum oratione de omnibus sanctis.

Similiter fiat in hiis dominicis diebus ad processionem ante missam.]

CV. (44A) DE TABULA¹ FESTORUM, IN
QUIBUS INUITATORIUM A TRIBUS
CANITUR².

In die sancti Thome apostoli
tabula hoc modo componitur. Rec-
tores ebdomadarii non mutantur,
sed tercius de superiore gradu³, pro
uoluntate cantoris, eis⁴ in tabula⁵ ad
Inuitatorium associetur⁶. Ad duas
primas lecciones, et ad duo prima
responsoria, scribantur⁷ pueri ut in
dominicali tabula⁵. Tercia leccio
a subdiacono secunde forme, et
tercium responsum a duobus
eiusdem ordinis et forme [clericis]
dicantur. Ad quartam⁸ leccionem,
et ad quartum responsum, duo
diaconi de eadem forma scribantur⁹:
ad quintam leccionem¹⁰, et ad quin-
tum responsum, et deinceps, scri-
bantur clerici de superiore gradu,
ita tamen quod sextum et nonum
responsum a duobus cantetur.
[Ad gradale duo pueri scribantur.]
Ad *Alleluia* duo de superiore gradu.
Hec tabule dispositio locum habet in
omni festo nouem leccionum, quando
Inuitatorium a tribus cantetur¹¹.

CVI. (44B) QUANDO INUITATORIUM A
TRIBUS CANITUR¹².

1. Cantetur¹³ autem [Inuitatori-
um] a tribus in omni simplici festo

36. DE MODO EXEQUENDI OFFICIUM
IN FESTIS ET OCTAUIS NOUEM
LECCIONUM QUANDO INUITA-
TORIUM A TRIBUS CANTATUR.

1. In festis et [in] octauis
[nouem leccionum] quando^a inuita-

¹ SBD add SANCTI THOME APOSTOLI ET ALI-
ORUM.

² SB CANTATUR.

³ SBD add ex parte chori.

⁴ D adds ut.

⁵ SBD transpose.

⁶ SBD associatur.

⁷ SBD scribuntur.

⁸ D terciam¹.

⁹ D scribuntur.

¹⁰ BD add et deinceps.

¹¹ SBD cantatur.

¹² SBD have no heading or break: but this
heading is inserted in the margin of D, reading
cantatur for canitur.

¹³ SBD cantatur.

^a J in quibus.

alicuius apostolorum et euangelistarum et in octaua [die] epiphanie¹, Ascensionis[domini], ²[apostolorum] petriet pauli, Assumpcionis[et Natiuitatis] beate marie [ubi festiuitas reliquiarum in octaua die eiusdem natiuitatis non celebretur. Item cante-
tur a tribus] in festo beate marie magdalene, [in octauis dedicacionis] in festo³ sancti Laurencii⁴ [in decollacione sancti Iohannis] [baptiste] et in exaltacione sancte crucis [et in dedicacione⁵ sancti Michaelis in monte tumba et [in festo] sancti Martini et sancti Nicholai⁶.

torium a tribus cantatur, ut in festo sancti nicholai {[in] octaua epiphanie, [in] conuersio[ne]^a sancti pauli, cathedra sancti petri, {iohannis ante portam latinam, octauis ascensionis}^b translacio sancti edmundi archiepiscopi, barnabe apostoli, octauis de corpore christi, commemoracione sancti pauli, octauis apostolorum petri et pauli, marie magdalene, ad uincula sancti petri, [sancti] laurencii [martyris], octauis assumpcionis beate marie, decollacio[ne] sancti iohannis baptiste, octauis natiuitatis beate marie, [sancti] michaelis in monte tumba, [sancti] martini episcopi, sancti edmundi archiepiscopi et [in] octauis dedicacionis ecclesie}^c.

2. [Sciendum tamen quod omnia festa principalia apostolorum et euangelistarum et quatuor doctorum scilicet Gregorii Ambrosii Augustini magni et Jeronimi ex nouo sunt duplicia, in quibus modus et ordo seruetur in tabule disposicione et in aliis ut in festo sancti Iohannis baptiste, nisi in hiis qui in tempore paschali eueniunt; in quibus modus seruetur ut in inuencione sancte crucis, excepta processione.

In aliis festis apostolorum et euangelistarum simplex seruetur ordo ut notatur in festo quando Inuitatorium a tribus canitur.]

¹ SBD add et.

² SBD add et in octauis.

³ SBD et and transpose the order.

⁴ SBD go on ,et, octauis assumpcionis beate marie.

⁵ SBD festo.

⁶ SBD end the chapter thus, In die apostolorum philippi et iacobi seruetur cursus tabule quinte ferie ebdomade pasche (see p. 189).

^a J has genitive not ablative here and elsewhere in this list.

^b JR omit.

^c S et in consimilibus.

CVII. (63) DE MODO EXEQUENDI
OFFICIUM ¹SERUICII AD UESPE-
RAS ET AD MATUTINAS QUANDO
INUITATORIUM A TRIBUS CANI-
TUR¹.

1. ²In festo quando inuita-
torium a tribus canitur², ad uespe-
ras antiphona super psalmos in
superiore gradu pro uoluntate rec-
toris incipiat: responsum duo
de eodem³ gradu [dicant].

(p. 44.)

Uersiculum duo pueri in super-
pelliceis [ad gradum chori dicant].

2. Ad primas uesperas
antiphona super psalmos incipiat^x
in primo^o superiore^x gradu. {^aIn
incepcione quinti psalmi^a tres pueri
accepta licencia a rectoribus chori
egrediantur [in uestiario] ut^b se
induant [albis amictibus], duo ad
cereos^x deferendos [et] tercium^{†c} ad
thurribulum [portandum]}^d. {Quod
per totum annum obseruetur quando
chorus regitur. Ita quod in festis
duplicibus exeant duo pueri ad
thurribulum portandum, ut supra-
dictum est. ^oPost inchoacionem
quarti psalmi exeant duo clerici qui
assignati sunt ad responsum in
uestiario ad capas de serico assu-
mendas}^e. Responsum^f a duo-
bus de superiore gradu in capis
sericis ad gradum chori dicitur^o.

In penultimo uersu hymni exeat^g
sacerdos ad capam sericam sumen-
dam in uestiario.

Omnes uersiculi ad utrasque
uesperas et ad matutinas a duobus
pueris in superpelliceis ad gradum
chori pariter stantes^{†h} dicuntur.

¹—¹ SBD IN FESTO SANCTI THOME APOSTOLI.

²—² SBD In uigilia sancti thome apostoli.

³ SBD superiore.

^a—^a S Post tercium uero psalmum

^b S et.

^d not in HAJR.

^f S Incipiat autem responsum, et suus
uersus cum *Gloria* cantatur...gradum chori.

^g J exiet.

^c S tercius.

^e from S.

^h HSJR stantibus.

37. DE MODO THURIFICANDI ALTARE
IN OMNIBUS SIMPLICIBUS^x FESTIS
ET [IN] DOMINICIS ET IN OCTAUIS
ET INFRA, IN QUIBUS CHORUS
REGITUR ET IN COMMÉMORATIONIBUS^a BEATE MARIE [PER TOTUM ANNUM].

(p. 44.)

Dum uersiculus^b canitur, introeant ceroferarii, et acceptis candelabris ueniant obuam sacerdoti ad gradum presbiterii^c: ^dprocedat puer cum turribulo ad sacerdotem dicendo *Benedicite*: respondeat sacerdos [benedicat thus] sic benedicendo, *Ab ipso sanctificetur* [*hoc incensum*] *in cuius honore incensum cremabitur, in nomine patris et filii et spiritus sancti* [*Amen*].

Et sic inponat thus^d in thuribulum et procedat ad altare, et, facta genuflexione ante altare {terram [de]osculando}^e, incenset [ipsum] altare primo ter^o in medio {deinde ter^o in}^f dextera parte postea^g ter^o in sinistra parte^o: [deinde iterum in medio]^h; exinde ter^o ad^o imaginemⁱ beate marie hoc est in medio altaris, postea arcam in qua continentur reliquie, deindeⁱ thurificando altare circueat altare^o.

Hoc peracto sacerdos ad extremum^o gradum ante altare ad^o altare^o se inclinet, et, precedentibus cero-

^a J COMMÉMORACIONE.

^b R uersust.

^c A chori.

^d—^d H deinde ad gradum chori dicat thuribularius *Benedicite*: sacerdos respondeat *Dominus Sequatur Ab eo benedicatur hoc incensum in cuius honore cremabitur in nomine patris &c.* Deinde ponatur thus; SRA deinde ibidem^o sacerdos, benedicens (AR benedicendo) thus ponat; J deinde sacerdos benedicat thus sic dicendo.....*Amen*, ponat.

^e not in SR.

^f not in H.

^g R et tunc.

^h from H.

ⁱ—ⁱ H De qua est ecclesia postea...the MS ends here. ASJR de sancto^o de^o quo est ecclesia; deinde,

ferariis et thuribulario^a ^bsolus ille episcopus si presens fuerit scilicet in sede sua thurificet et sic in stallo^b huic officio deputato {in sinistra parte chori}^c se recipiat^d.

38. DE CHORI THURIFICACIONE^e.

(p. 44.)

1. Deinde [ipse] puer ipsum sacerdotem^x ibidem thurificet. Postea [thurificet] rectores chori^o, incipiens a principali: deinde superiorem gradum ex parte decani, incipiens ^fa decano, ipsum scilicet thurificando extra formulas uel infra formulas, inchoando ab eo qui eius stallo stat proximior si decanus non fuerit presens^f: postea superiorem gradum ex parte cantoris eodem ordine: exinde secundas formas et primas simili ordine ita ut^g puer^x ipse singulos [clericos] incensando illis inclinet. {Si uero episcopus fuerit officii executor ipsum in sede sua capellanus proprius incensabit.}^h Hec autem [omnia] fiant dum antiphona super *Magnificat* incipitur et [psalmus] psalliturⁱ. ^j{Sciendum est eciam [quod] ceroferarii sacerdoti, dum in locum suum se recipiat, continue non assistunt sed tantum unus ceroferariorum in sinistra parte chori ante sacerdotem stat supra gradum chori, reliquis in dextera parte chori

^a S thuribulo.

^b ^b SAJR in stallo sacerdotali ebdomadario.

^c not in AJ. ^d J reincipiat.

^e C gives no separate heading. S treats the first sentence as part of cap. 52.

^f ^f SAJR ab ipso decano uel a proximior stallo, eo absente. ^g SJR quod.

^h not in SAJR.

ⁱ ⁱ R incipiat et canitur psalmus.

^j not in SJR.

supra gradum chori eundem altero ad alterum conuerso donec sacerdos ibidem a puero incensetur; et tunc ad gradum supremum altaris reuertentes ubi candelabra cum cereis dimittere solent, ibi expectent quousque *Magnificat* dicitur. Dum ergo antiphona super *Magnificat* canitur, sacerdos ad gradum chori accedat et puer ebdomadarius lectionis deferat ei librum cum lumine semper in superpelliceo: reuersis tunc ceroferariis et sacerdoti assistentibus altero ad alterum conuerso ipse sacerdos ibidem dicat orationem.}

Hoc ^aautem per totum annum^a obseruetur ad utrasque uesperas et ad matutinas ad *Magnificat* et [ad] *Benedictus* [per totum annum] quando[cunque] chorus regitur, nisi in festis duplicibus tantum: tunc enim thurificetur altare a duobus sacerdotibus et chorus a duobus pueris, ut supradictum est.

2. Antiphona super *Magnificat* in superiore gradu [incipiatur]: [primum] *Benedicamus* duo de secunda forma¹ [dicant]:

secundum *Benedicamus* unus [puer] dicat, loco nec habitu mutato.

2. Antiphona super *Magnificat* in superiore gradu inchoetur. Primum *Benedicamus* a duobus [clericis] de secunda forma post sacerdotem in superpelliceis pariter stantibus dicitur. Secundum uero^o *Benedicamus* si habeatur, [semper] ab uno solo puero ex alia^o parte chori quam^o principali dicitur, loco nec habitu mutato.

Cetera omnia ad uesperas et ad completorium ut in dominicis [diebus].

Ad completorium* utrumque antiphona super psalmos in secunda forma incipiatur: uersiculus ab uno solo puero ex parte chori principali dicitur, loco nec habitu mutato.

¹ SB add in superpelliceis.

^a SJ etiam R a'.

3. Ad matutinas inuitatorium a tribus in capis sericis¹ cantetur.

Prima et secunda antiphona in secunda² forma [incipiantur]: tertia [autem] a subdiacono in secunda forma; quarta [antiphona] a diacono in secunda³ forma ex opposito. Quinta [antiphona] et deinceps in superiore gradu pro uoluntate rectoris [discurrant].

[Singuli uersiculi ad uesteras et ad matutinas a duobus pueris ad gradum chori in superpelliceis dicuntur.]

Lecciones [autem] legantur⁴ habitu non mutato⁵ et responsoria similiter cantentur per ordinem sicut in tabula, quando inuitatorium a tribus cantetur, prenotatum est;

ita quod⁵ tertium sextum et nonum

Antiphona super *Nunc dimittis* in superiore gradu incipiat.

3. Ad matutinas rectores ebdomadarii non mutantur, sed tercius clericus de superiore gradu in capa serica pro uoluntate cantoris eis associatur^a ad inuitatorium cantandum cum suo psalmo *Uenite*.

Prima et secunda antiphone a pueris incipiantur: ^btercia a subdiacono de secunda forma; quarta a diacono de eadem forma^b.

Quinta et [sic] deinceps in superiore gradu {pro uoluntate cantorum}^c [incipiantur ascendendo gradatim].

Prima et secunda lecciones^d a duobus pueris legantur: primum et secundum responsorium similiter a singulis pueris cantentur, loco nec habitu mutato. Tercia leccio a subdiacono^e de secunda forma legatur: [et] tertium responsorium a duobus de secunda forma in superpelliceis ad gradum chori cantetur: quarta leccio et quartum responsorium a ^fduobus diaconis^f de secunda forma dicantur: quinta leccio et quintum responsorium, et sic deinceps, a clericis de superiore gradu, habitu non mutato, legantur et cantentur; ita tamen^o quod sex-

¹ SBD transpose.

² SBD prima.

³ SBD de eadem.

⁴ SBD leguntur.

⁵ SBD ^fresponsoria cantantur similiter habitu non mutato; excepto quod.

^a J associetur.

^b—^b SJR tertia et quarta a clericis SR add secunde forme. ^c RJ omit.

^d R Prima leccio et secunda.

^e SAJR ab uno clerico.

^f—^f SAJR clericis.

responsorium [a duobus] in superpelliceis cantentur¹.

4. In laudibus antiphone [super psalmos]² hinc inde discurrant pro uoluntate rectorum, ordine seruato [et] incepto³ tercie et quarte antiphone: cetera [omnia] ut ad primas uesperas.

[Et] ad primam et ad alias horas omnia fiant ut in dominicis [diebus].

tum et nonum responsorium a duobus dicuntur^o in superpelliceis ad gradum chori^a: {et omnes lecciones in pulpito legantur, habitu non mutato.}^b

4. In laudibus omnes antiphone in^c secunda forma discurrant:

cetera omnia sicut ad primas uesperas expleantur. {Preterea ad utrasque uesperas et ad matutinas ad *Magnificat* et [ad] *Benedictus* thurificetur altare ab uno [solo] sacerdote uidelicet ab executore officii in capa serica: chorus uero ab uno solo puero.}^d

Ad primam, antiphona super psalmos ^ein secunda forma^e incipiatur: antiphona super *Quicumque uult* in superiore gradu [incipiatur]: responsorium *Iesu Christe* ab uno solo puero dicitur ex parte chori, loco nec habitu mutato. Ad terciam principalis rector ebdomadarius ymnum incipiat uel incipi faciat ab aliquo in^f superiore gradu, loco nec habitu mutato: Antiphona super psalmos incipiatur a secundo^o clerico de secunda forma ex parte chori, et ita cetere antiphone ad ceteras horas per ordinem discurrant: psalmum intonet uel intonari faciat predictus rector chori ab aliquo de superiore gradu.

Nulla enim ympni^x inceptio uel psalmi intonacio fieri debeat ulla^g

¹ SBD dicantur.

² SBD add in secunda forma.

³ SBD add inchoatione.

^a R cantentur.

^c J del.

^e ^e S a primo clerico de secunda forma ex parte chori.

^g R debet nulla.

^b not in S.

^d not in S.

^f SR de.

die per annum nisi in superiore gradu, quando chorus non regitur.

Notandum [est autem^a] quod in^o nullo festo per annum, licet duplex festum fuerit, regatur^b chorus ad primam nec ad alias horas neque ad completorium, nisi tantum ad utrasque uesperas et ad matutinas et ad missam, ut supra dictum est.

Responsorium in secunda forma a clerico proximo illi qui incipit^x antiphonam dicitur. Capitulum et collectam dicat sacerdos, loco nec habitu mutato.

Similis modus [et ordo] [ob]seruetur^c in ceteris horis dicendis.

Ad utrasque†^d uesperas antiphona super psalmos in secunda forma incipiatur: cetera omnia sicut ad primas uesperas preter responsum.

{Et notandum quod ad horas que sine interuallo missam secuntur nulli licet intrare chorum nisi qui misse interfuerint, preterquam ad uesperas in quadragesima quando de feria agitur: tunc intrare possunt hii qui hore none uel alie hore diei interfuerint.

In feriis eciam intrare possunt ad completorium et in festis nouem leccionum quamuis omnino nulle hore diei prius interfuerint, et similiter in festis sanctorum nouem lectionum qui his ante prandium non interfuerint: et tunc similiter ad uigilias mortuorum et ad collacionem quolibet tempore.} ^e

^a S eciam R enim.

^b R regitur.

^d SRJ secundas.

^c S seruatur.

^e not in SAJR.

CVIII. (64) ADAPTATIO HUIUS DIEI
ET¹ IN ALIIS FESTIS QUANDO
INUITATORIUM EST TRIPLEX².

1. Iste modus et ordo seruicii
seruetur in omnibus festis et octauis
nouem leccionum quando Inuita-
torium est triplex.

In die apostolorum philippi et
Iacobi seruetur modus et ordo
³seruicii ut in quinta feria³ eb-
domade pasche: excepto quod hic⁴
ad primas uesperas responsorium a
duobus, de⁵ superiore gradu [cante-
tur], et nulla [ad uesperas neque ad
matutinas] fi[a]t processio.

2. In festo sancti Iohannis
ante portam latinam⁶ et sancti
Marci

et sancti
Barnabe apostoli quando ante pen-
tecosten contigerit⁷, antiphona super
psalmos ad primas uesperas in supe-
riore gradu [incipiatur]. Cetera⁸
omnia ad uesperas et ad comple-
torium ut in festis nouem leccionum,
quando Inuitatorium a tribus dicitur.

Ad matutinas antiphone super
psalmos in superiore gradu [discur-
rant].

Lecciones et responsoria habitu
non mutato dicantur, excepto⁹ quod
in festo sancti Iohannis ante portam

39. ADAPTATIO EIUSDEM SERUIII
IN ALIIS FESTIS ET OCTAUIS
TRIUM LECCIONUM QUANDO
INUITATORIUM EST TRIPLEX
SCILICET^o IN PASCHALI^x TEM-
PORE.

1. Iste modus et ordo {seruicii
seruetur in hiis festis}^a et in octauis
[scilicet]

2. sancti iohannis
ante portam latinam, et^o in octauis
ascensionis domini et in^o transla-
cione^b sancti edmundi [archi]epi-
scopi et sancti barnabe apostoli
quando ante pentecosten conti-
gerit^c;

tunc enim^d antiphona super psalmos
ante lecciones in superiore gradu
incipiatur^d.

¹ SB ADAPTATIO EIUSDEM D DE APTACIONE
EIUSDEM.

² S DUPLEXI.

³⁻³ SBD quinte ferie.

⁴ D hiis SBD add dicitur. ⁵ D in.

⁶ SBD transpose.

⁷ SB contingit.

⁸ SBD Et cetera.

⁹⁻⁹ SBD tercio responsorio quod in super-
pelliceis dicitur.

^a R omits.

^b J translacionist.

^c R euenerit.

^{d-d} R antiphone...incipiantur.

latinam et sancti Barnabe apostoli, quando ante pentecosten contigerit, tercium responsorium in superpelliceis ad gradum chori dicitur a duobus de secunda forma⁹.

Prima leccio et primum responsorium ^adicuntur^a a duobus diaconis de secunda forma^a, habitu non mutato^b.

{Secunda et tertia leccio, secundum et tercium responsorium a clericis de superiore gradu dicuntur pro uoluntate tabulam componentis. Ita quod tercium responsorium a duobus cantetur}^c; {ad gradum chori in superpelliceo}^d; {et legantur omnes lecciones in pulpito, habitu non mutato.}^e

{*Alleluya* a duobus de superiore gradu dicitur.

In aliis uero festis simplicibus cum regimine chori a pasche usque ad pentecosten, prima et secunda lecciones, primum et secundum responsoria a clericis de secunda forma dicuntur: tertia leccio et tercium responsorium a clericis de superiore gradu: si infra octauas ascensionis, responsorium dupliciter: si extra simpliciter. *Alleluya* a duobus de superiore gradu.}^f

3. Cetera omnia ad matutinas et ad alias horas¹ [fiant] ut in festis ceterorum² apostolorum nouem lectionum.

[In festo tamen sancti Nicholai idem modus et ordo seruetur qui in

3. Cetera omnia ad utrasque uesperas et ad matutinas et ad omnes alias horas sicut in festis nouem lectionum inuitatorium triplex habencium†^g expleantur.

P 42.

¹ SBD add diei.

² SBD aliorum and transpose.

^a—^a SR a clericis de secunda forma dicuntur.

^b R loco nec habitu mutato.

^c not in J.

^e not in SJ.

^g SJR habentibus.

^d not in JR.

^f not in SR.

festis quando Inuitatorium est triplex: excepto quod ad matutinas octauum responsorium a diacono solo de secunda forma, totus uersus *Affluens* a toto choro cantetur: finito uersu idem diaconus repetitionem responsorii solus cantet.]

CIX. (45) DE TABULA [IN DIE] MARCII†
ET ALIORUM FESTORUM PASCHALIS TEMPORIS¹.

In festo² sancti Marci, et sancti Johannis ante portam latinam, et³ sancti Barnabe [apostoli], quando ante pentecosten contigerit⁴, ita fiat tabula. Ad primam leccionem, et ad primum responsorium scribantur duo diaconi⁵ de secunda forma⁶; ad secundam et⁷ terciam leccionem, et ad secundum et tertium responsorium scribantur clerici de superiore gradu, pro uoluntate componentis tabulam, ita quod responsorium tertium⁸ a duobus cantetur. Ad *Alleluia* duo de superiore gradu. In aliis uero festis simplicibus⁹ cum regimine chori, ab octauis pasche⁹ usque ad pentecosten, prima et secunda leccio, et primum et secundum responsorium, a clericis¹⁰ de secunda forma legantur et cantentur¹⁰. Tercia leccio, et tertium responsorium¹¹ a clericis de superiore gradu. Si infra octauas ascensionis [domini tale festum simplex cum

¹ SBD SANCTI MARCI ET PARIUM FESTORUM IN PASCHALI TEMPORE.

² SB festis.

³ D uel.

⁴ S contingunt B contingit.

⁵ D canonici.

⁶ SBD add et.

⁷ D adds ad.

⁸ SBD transpose.

⁹ SBD a pascha.

¹⁰ —¹⁰ SBD secunde forme 'dicantur'.

¹¹ S adds dicantur here.

regimine chori euenerit, tercium]
 responsorium [erit] duplex¹: si
 extra, [erit] simplex².

CX. (46) DE TABULA INFRA OCTAUAS,
 ET IN DOMINICIS [DIEBUS]³
 „INFRA OCTAUAS„ ET IN IPSIS
 OCTABIS [QUI SCRIBUNTUR IN
 TABULA PROPALABO].

Infra⁴ octauas quaslibet sequen-
 dus est usus tabule feriarum⁵,
 „exceptis prostracionibus et Inuita-
 torio„ Dominica infra octauas
 sequatur tabulam⁶ aliarum domi-
 nicarum, nisi in dominicis infra
 octauas Natiuitatis⁷ domini, et epi-
 phanie, et assumptionis, et Nati-
 uitatis beate [marie]⁸, in quibus
 nonum responsorium a duobus can-
 tetur⁹. Ipse octaue apostolorum
 sequantur tabulam¹⁰ sui temporis

[Et si octaua dies natiuitatis
 sancti Iohannis baptiste aut sancti
 Martini in dominica euenerit, fiat
 seruicium de dominica et medie
 lecciones de festo sancti Iohannis
 et sancti Martini. In octaua die
 sancti Laurencii memoria fiat de eo
 tantum ad uesperas et ad matutinas
 et missa in capitulo propter octauas
 assumptionis beate Marie que sunt
 cum regimine chori. Cetera omnia
 ut in ordinali scribitur.]

¹ SBD dupliciter.

² SBD simpliciter and add, *Alleluia* a duobus
 de superiore gradu.

³ B adds ET.

⁴ SBD add autem.

⁵ SBD cursus tabule ferialis.

⁶ D tabulas.

⁷ SBD natalis.

⁸ SBD add uirginis.

⁹ SBD cantatur.

¹⁰ D transposes.

42. DE MODO EXEQUENDI OFFICIUM
INFRA OCTAUAS^a CUM REGIMINE
CHORI ET IN SINGULIS COM-
MEMORACIONIBUS BEATE MARIE
EXTRA TEMPUS^b PASCHE.

Modus [et ordo] seruicii infra octauas cum regimine chori, ad omnes horas diei, omnia fiant sicut in festis simplicibus nouem lectionum sui temporis preter responsum ad uesperas.

Ad matutinas prima antiphona a primo clerico de prima forma^c incipiat: secunda [antiphona] a suo pari ex opposito in eadem forma: tertia antiphona a secundo clerico de prima forma^c incipiat. {Quarta antiphona a primo clerico secunde forme incipiat.}^d Cetera autem^e antiphone in eadem forma discurrant^x hinc inde.

In feriis^e uero infra octauas ascensionis domini prima antiphona super psalmos ante lectiones in prima forma inchoetur; secunda et tertia in secunda forma: ^fad primam lectionem et ad primum responsum scribantur duo pueri ebdomadarii: ad secundam lectionem et ad secundum responsum duo clerici de secunda forma: et [ad] terciam lectionem et ad tercium responsum duo clerici de superiore gradu^f.

Eodem modo fiat seruicium in singulis commemoracionibus beate marie extra tempus^b pasch[al]e.

^a J IN FESTIS SIMPLICIBUS.

^b J TEMPORIS.

^d from R.

^c SJR prime forme.

^e J festis.

^f SAJR lectiones et responsoria [sic] ut in aliis feriis extra octauas de quibus postea dicitur.

{43. DE MODO EXEQUENDI OFFICIUM
IN FESTIS SIMPLICIBUS CUM
REGIMINE CHORI IN TEMPORE
PASCHALI ET IN^o SINGULIS COM-
MEMORACIONIBUS BEATE MARIE
EIUSDEM^a TEMPORIS.}^b

In festis simplicibus cum regimine chori inuitatorium triplex non habenti[bu]s a pascha usque ad pentecosten, ad utrasque uesperas [et ad matutinas]^c et ad omnes alias horas diei omnia fiant sicut in ceteris festis simplicibus nouem leccionum alterius temporis.

Ad matutinas antiphone super psalmos ante lecciones in superiore gradu incipia[n]tur.

Prima et secunda lecciones primum et secundum responsoria a clericis de secunda forma legantur et cantentur. Tercia leccio et tertium responsorium a clericis de superiore gradu dicuntur.

Et si infra octauas^o ascensionis domini contigerit, tertium responsorium a duobus de superiore gradu cantetur^x in superpelliceis ad gradum chori: {[et] omnes lecciones semper legantur^x in pulpito, habitu non mutato}^d.

Ad laudes omnes antiphone in secunda forma discurrant. Cetera ut supradictum est expleantur.

Eodem modo fiat seruicium in singulis commemoracionibus beate marie ab octauis pasche usque [ad] pentecosten.

p. 93.

^a SA paschalis, R pasche tempore.

^b C has no heading. ^c not in SR.

^d not in S.

CXI. (65B) DE MODO EXEQUENDI
OFFICIUM SERVICII AD PRIMAS
UESPERAS ET AD MATUTINAS IN
FESTIS TRIUM LECCIONUM SINE
REGIMINE CHORI ET IN QUIBUS-
DAM LOCIS IN COMMEMORATIO-
NIBUS BEATE MARIE VIRGINIS¹.

In festis trium leccionum sine
regimine chori et in omni com-
memoracione beate marie², modus
et ordo [seruetur]³ qui in feriis per
omnia, nisi⁴ in quibusdam⁵ festis
trium leccionum et octauis et⁶ com-
memoracionibus beate marie⁶. In-
uitatorium a duobus cantetur⁷.

[Ad uesperas antiphone et psalmi
feriales dicuntur. Cetera ut in ordi-
nali scribitur.

Ad uesperas et ad matutinas ab
octaua Epiphanie usque ad quin-
quagesima fiat memoria de sancta
maria et de omnibus sanctis: et a
Deus omnium usque ad aduentum
domini fiat memoria de cruce et de
sancta maria et de omnibus sanctis
in talibus festis.

In octaua sancti Andree memoria
fiat de aduentu et de sancta maria.

In paschali tempore in festis
sine regimine chori et in profestis
diebus memoria fiat de cruce et de
sancta maria et de omnibus sanctis
ad uesperas et ad matutinas.

Quandocunque fit plenum ser-
uicium in conuentu de sancta maria
et in commemoracionibus eiusdem,
ad uesperas super psalmos feriales

¹ SBD no heading; this is the end of chapter 65.

² SBD uirginis. ³ B omits, S transposes.

⁴ SB add quod.

⁵ SB talibus festis et in ipsis.

⁶ SB uirginis.

⁷ SBD dicitur:—in hiis scilicet:—chapter cxii.
follows.

hec sola sufficit antiphona *Post partum*. Capitulum secundum tempus. R̃. *Virgo parens Christi*: uel *Speciosa facta es*. Deinde modus et ordo seruetur ad uesperas et ad matutinas sicut in feriis infra octauas assumptionis eiusdem. Preterea fiant matutine cum nocturno in omnibus festis trium leccionum que infra septuagesimam euenerint usque ad quinquagesimam et Inuitatorium simplex erit. In quadragesima uero nihil fiat trium leccionum nisi ad uesperas et ad matutinas de sancta maria.

Preterea si purificacio in dominica septuagesime uel sexagesime uel quinquagesime contigerit, ibi celebretur et ystoria dominicalis per ebdomadam cantetur: scilicet tertia quinta et sexta feria cantetur: sabbato de sancta maria. Eodem eciam anno nihil fit de sanctis uedasto et amando nisi memoria ad uesperas et ad matutinas de sancta maria: et responsoria ferialia et antiphone super laudes eo anno pretermittantur omnino.

Preterea in quacunque feria purificacio beate marie euenerit, in sabbato sequenti solet fieri commemoracio de sancta maria. Si in hoc festo festum trium leccionum euenerit, uoluntati cantoris committitur utrum si uelit de festo siue de sancta maria agere. Simili modo post octauas Assumptionis et Natiuitatis beate marie nisi uigilia uel festum nouem leccionum impedierit.

Supradictus uero modus et ordo commemoracionis beate marie in sabbatis in ecclesia Sarum agitur.

Sunt autem quedam festa trium leccionum sine regimine chori in quibus ad matutinas nocturnus dicitur scilicet Petronille uirginis sancti Bertini abbatis sancte Tecle uirginis et sancti Romani confessoris: et inuitatorium erit simplex et *Te deum laudamus* non dicitur, et ad missam gradale ab uno puero in superpelliceo, *Alleluya* ab alio tali habitu; ambo cantentur ad gradum chori. Excepto quod si festum sancte petronille uirginis in paschali tempore celebretur uel infra octauas sancte trinitatis euenerit, Inuitatorium erit duplex, *Te deum laudamus* dicitur ad matutinas nocturnus non dicitur: ad missam gradale a duobus pueris in superpelliceis ad gradum chori cantetur: *Alleluya* a duobus de secunda forma cantetur eodem loco et habitu.]

CXII. (66) DE FESTIS TRIUM LECCIONUM SINE REGIMINE CHORI IN QUIBUS INUITATORIUM A DUOBUS CANTETUR PER ANNUM¹.

[Sciendum est quod quedam sunt festa et octaue trium leccionum sine regimine chori in singulis mensibus in quibus ad matutinas Inuitatorium erit duplex, uidelicet quod a duobus dicitur. Scilicet in omnibus festis sine regimine chori paschalis temporis et in omnibus festis trium leccionum qui contingunt infra ebdomadam sancte trinitatis.]

[45. HEC SUNT FESTA ET OCTAUE IN QUIBUS INUITATORIUM DUPLEX HABETUR.]^a

Preterea in octauis et infra octauas^o sine^b regimine chori et in quibusdam festis trium leccionum [sine regimine chori]^c cum^o dicitur inuitatorium a duobus clericis^o de secunda forma ad gradum chori, habitu non mutato^d: in hiis^x uidelicet^o^e:—

¹ SBD IN QUIBUS FESTIS TRIUM LECCIONUM INUITATORIUM A DUOBUS CANTATUR.

^a The heading is only in R.

^b R cum.

^d R adds cantetur.

^c from J.

^e R scilicet.

Mense Ianuarii.

Sancti Iuliani¹ confessoris
[Sanctel] Agnetis secundo.

Mense februarii.

Sancti Blasii [episcopi]²
Sancte Iuliane [uirginis].³

Mense ianuarii.

Sancti iuliani episcopi
Agnetis secunde^a.

Februarii.

Blasii episcopi
Iuliane uirginis.

Sciendum [est] quod° si hec predicta festa infra septuagesimam euenerint, habent inuitatorium° simplex: preterea omnia festa trium leccionum sine regimine chori ab octauis pasche usque ad pentecosten habent inuitatorium duplex: similiter omnia talia^a festa que contingunt infra ebdomadam^b sancte° trinitatis et corporis christi [nisi festum sancte etheldrede uirginis et sancti leonis pape quando cum nocturno dicuntur† propter uigiliam.]^c

Mense iunii.

[Sancti Nicomedis martyris]
[Sanctorum] Marcellini et Petri.
[Sancti] Bonefacii [episcopi]⁴
[Sanctorum] Basilidis Cyrini Naboris
et Nazarii.

[Sanctorum] uiti et Modesti et Crescentie⁵.

[Sanctorum] Primi et Feliciani⁶.

[Sanctorum] Ciriaci et Iulite matris
eius:]

[Sanctorum] Marci [et] Marcelliani⁷.

[Sanctorum] Geruasii et prothasii
[martyrum].

Mense iulii^{†d}.

Marcellini et petri
Bonefacii [sociorumque eius]^e
Cyrini et naboris et nazarei^f

Viti et modesti

Marci et marcelliani
Geruasii et protasii

¹ SBD add episcopi et ² D adds et martiris.

³ SBD add Sciendum autem quod si hec predicta festa infra septuagesimam euenerint, inuitatorium erit simplex: preterea omnia festa sine regimine chori ab octauis pasche usque ad pentecosten inuitatorium habent duplex: similiter omnia talia festa que contingunt infra ebdomadam sancte trinitatis.

⁴ SBD add sociorumque eius.

⁵ S puts crescentia first.

⁶ SBD put two places earlier.

⁷ SD add martyrum.

^a SJR secundo.

^c from J.

^d SJ iunii.

^f SJ Basilidis sirini et naboris, R Basilidis sociorumque eius.

^b R octauas.

^e from R.

Translacio sancti edwardi [regis et
martyris]
[Sanctorum] Iohannis et pauli [mar-
tyrum].

Mense iulii.

[Octaue sancti Iohannis Baptiste.]

[Sanctorum] Processi et martiniani
[martyrum].

[Sanctorum] septem fratrum [marty-
rum]

Translacio sancti Benedicti.

Sancti Kenelmi ¹regis¹.

[Sanctorum] septem dormiencium
[martyrum].

[Sancti] Sampsonis ²episcopi².

[Sanctorum] Faustini Simplicii³ et
Beatricis [martyrum].

[Eodem die sancti Olai regis]

[Sanctorum] Abdon et sennen [mar-
tyrum].

Mense augusti.

[Sancti] Stephani pape [et] martyris.

[Sancti] Oswaldi regis et martyris

[Sanctorum] Sixti Felicissimi et
Agapiti.

[Sanctorum] ciriaci sociorumque
eius⁴.

[Sancti] Tiburcii ⁵martyris⁵.

[Sancti] Ypoliti ⁶martyris⁶.

[Sancti] Ruffi ⁷martyris⁷

[Sanctorum] Felicis et Adaucti [mar-
tyrum].

Mense Septembris.

Translacio sancti Cuthberti.

[Sanctarum] Cipriane et Iustine⁸.

[Translacio sancti Edwardi regis et
martyris
Iohannis et Pauli

[Mense] Iulii^a

octauarum sancti iohannis
[baptiste]

[Sanctorum] Processi et^o martiniani

[Sanctorum] Septem fratrum

translacio[nis] sancti benedicti

[Sancti^o] Kenelmi regis

[Sanctorum] Septem dormiencium

[Sancti] Sampsonis episcopi

[Sanctorum] Felicis^b simplicii faus-
tini et beatricis

[Sanctorum] abdon et sennes

[Mense^o] Augusti.

Sancti stephani pape et martyris

Oswaldi regis [et martyris]

[Sanctorum] Sixti felicissimi [et
agapiti]

[Sancti] Ciriaci sociorumque eius

{[Sancti] Tiburcii martyris

[Sancti] Ypoliti sociorumque eius}^c

[Sancti] Ruffi martyris

[Sanctorum] Felicis et adaucti [mar-
tyrum]

Cuthburge uirginis.

[Mense] Septembris.

[Translacio] Sancti Cuthberti

[Sanctorum] Cipriani et Iustine
[martyrum]

¹ BD add et martyris.

² D adds et martyris, B adds et confessoris.

³ BD Felicis simplicii faustini, S Felicis faustini
simplicii.

⁴ D adds martyrum.

⁵ D adds uirginis.

^a from SJR.

^c omitted in J.

^b R sociorumque eius.

[Sanctorum] cosme et damiani [martyrum].

Mense octobris.

[Sanctorum] Marci et marcelli [a]ni et Apulei

[Sancti Gereonis]

[Sancti] Nigasii sociorumque eius [martyrum].

[Sancti] Kalixti pape et martyris.

[Sanctarum] undecim millia uirginum

[Sanctorum] Crispini et crispiniani [martyrum]

Mense nouembris.

[Sanctorum] quatuor coronatorum [martyrum].

[Sancti] Bricii episcopi¹.

[Sancti] Aniani episcopi².

Octaue sancti Martini³.

Mense Decembris.

Octaue sancti Andree⁴.

[In hiis uidelicet festis trium leccionum sine regimine chori in quibus Inuitatorium duplex fiat ad matutinas non dicitur Inuitatorium *Regem martyrum* nec *Regem confessorum* nec *Regem uirginum* sed Inuitatoria que in festis nouem leccionum notantur in communi sanctorum.]

[Sanctorum] Cosme et damiani

[Mense] Octobris.

[Oct†] Marci marcelli et apulei [martyrum]

[Sanctorum] Nicasii sociorumque eius

[Sancti] Kalixti pape

[Sanctarum] Undecim millia uirginum

[Sanctorum] Crispini et crispiniani [martyrum].

[Mense] Nouembris.

[Sanctorum] Quatuor coronatorum

[Sancti] Bricii episcopi

Octauarum sancti martini.

[Mense] Decembris.

Octauarum sancti andree.

Sciendum est etiam [quod] per totum annum dicitur inuitatorium a duobus infra octauas [et in octauis]^a que sunt sine regimine chori quando de octaua fit serui-cium.

p. 24.

CXIII. (100) DE MODO EXEQUENDI OFFICIUM MISSE IN FESTIS⁵ TRIUM LECCIONUM [SINE REGIMINE CHORI].

Similis modus seruatur⁶ [ad missam] in festis trium leccionum

¹ SB add et confessoris. ² S confessoris.

³ D adds episcopi.

⁴ SD add apostoli.

⁵ D FESTO.

⁶ D obseruatur, SB seruatur.

^a from SJR.

[sine regimine chori] qui in feriis, exceptis prostrationibus¹, [scilicet gradale ab uno solo puero in superpelliceo ad gradum chori cantetur: *Alleluia* ab alio eodem loco et habitu. In talibus uero festis trium leccionum ad matutinas Inuitatorium erit simplex. In aliis uero festis trium leccionum et infra octauas et in octauis sine regimine chori, ad matutinas quando Inuitatorium a duobus cantetur, ad missam] gradale a duobus pueris in superpelliceis ad gradum chori cantetur²; *Alleluia* uero a duobus de secunda forma, eodem loco et habitu. Qui modus seruicii seruetur³ in⁴ commemorationibus beate marie⁵ per annum [quando plenum seruicium fiat de ea in conuentu].⁶

CXIV. (103) DE MODO CONFICIENDI
CRISMA IN CENA DOMINI⁷.

In cena domini⁸, ad introitum misse, procedat episcopus festiue⁹ ordinata ad altare [sic] ut in aliis festis¹⁰ duplicibus: assistant eciam ei due [persone] de excellencioribus personis¹¹ in capis sericis ad deducendum eum ad altare, ubi¹² intersit confessioni, unus a dextris [et] reliquus a sinistris, locis tamen¹³ reseruatis principali diacono et

¹ SBD et exceptis festis in quibus inuitatorium a duobus cantatur. In talibus enim festis.

² SBD cantatur. ³ SBD seruetur.

⁴ SB add omnibus. ⁵ SB uirginis.

⁶ SBD add In festo tamen trium leccionum quo *Alleluia*, *Laudate pueri* dicitur, cantatur idem *Alleluia* a duobus pueris in superpelliceis ad gradum [chori]. ⁷ SBD EODEM DIE.

⁸ SBD Eodem die.

⁹ SBD cum processione festiua.

¹⁰ SBD transpose. ¹¹ D adds ecclesie.

¹² SBD qui intersint.

¹³ B adds debitis, S locis non debitis.

[principali] subdiacono, ubi¹ facta absolutione abscedant. Deinde peragatur seruicium solito more usque *Te igitur* [clementissime] [Episcopo tamen² *Te igitur* dicente, ordinentur ministri ecclesie³ tres, amictibus et albis tantum induti, tria deferentes uexilla, et alii tres ministri diaconi simili habitu, tribus syndonibus humeris⁴ precincti ad deferendum tres ampullas oleo plenas⁵ mundissimo, unam de oleo infirmorum, aliam de oleo sancto, terciam ad consecrandum crisma; unaqueque⁶ autem ampullarum discrecionis titulam†⁷ super se habeat scriptam†, [super] prima[m] oleum infirmorum, [super] [secunda[m] oleum sanctum, [super] [tercia[m] Crisma. Unus autem in alba⁸ ad deferendum tabernaculum sericum [se preparat]. Tres quoque archidiaconi in capis sericis, scilicet archidiaconus⁹ Wiltesirie et ¹⁰ Archidiaconus Dorcestrie, ¹¹singuli suas ampullas impleant¹¹ oleo a se ad hoc preparato¹². Percantato¹³ *Te igitur* usque [ad] [ipse] *sed uenie, largitor*¹⁴, antequam dicatur *Per quem hec omnia, Domine*¹⁵, Archidiaconus Berkesyrie accedat per medium chori ad altare, quem precedat minister deferens oleum infirmorum,

¹ SBD qui.

² SB itaque and transpose.

³ SBD in ecclesia.

⁴ SBD humeros.

⁵ D transposes.

⁶ S unamquemque.

⁷ SD titulum...scriptum.

⁸ SBD eciam 'sit' in albis.

⁹ SBD add Berkesirie et duo uice unius.

¹⁰ SBD Tercius.

¹¹⁻¹² SD singulis, D singulas (B suas) ampullas implentibus.

¹² BD comparato, S comparata†.

¹³ SBD add que.

¹⁴ SB add *quesumus*, SBD add *admitte*.

¹⁵ SBD add *semper [bona] creas*.

precedente¹ alio ministro cum uexillo. Deinde episcopus super ampullam ipsam² ter crucis signum faciat, ac ter in ea³ sufflet, ministro oleum deferente et subministrante. Deinde perficiat⁴ episcopus exorcismum, audientibus tantum ministris qui secus altare stent⁵, sine *Dominus uobiscum*, et sine *Oremus*.⁶ Hiis peractis, [idem] Archidiaconus cum suis ministris eo modo quo accessit abscedat. Deinde peragatur missa usque⁷ perueniatur ad benedictionem super populum. Tunc accedat Archidiaconus Wiltesyrie eo modo et ordine quo alius archidiaconus accessit, cum ampulla continente oleum sanctum, super quam episcopus⁸ ter⁹ signum crucis faciat, et ter in ea sufflet¹⁰, et sic olei exorcismum ad baptizandum, modo predicto¹¹, [et] postea episcopus¹² orationem dicat super oleum, cum *Dominus uobiscum*, et¹³ *Oremus*.

¹⁰Post hec, reuertente pontifice¹¹ ad sedem suam, preparentur ministri, per septem¹² ordines, ad deportandum crisma. In primo ordine precedant uexilla. In secundo duo ceroferarii albis induti. In tercio duo thuribula, in simili habitu. In quarto duo subdiaconi, a latere episcopi uenientes, habitu non mutato, deferant duos codices euangeliorum¹³. In quinto, diaconus [qui] ampullam deferat¹⁴ cum oleo,

¹ D adds et, SB eciam.

² SBD transpose.

³ D faciat.

⁴ SD stant.

⁵ SB add Sicut fit in omni exorcismo: deinde sequatur oratio sine *Dominus uobiscum* et sine *Oremus*.

⁶ SBD usquequo.

⁷ D tibif.

⁸ SBD add perficiat.

⁹ SBD add cum.

¹⁰ B prefixes Et.

¹¹ D episcopo.

¹² SBD sex.

¹³ SBD euangelii.

ad crisma consecrandum, super quem deportetur tabernaculum; eundem et¹ precedant tres pueri, in superpelliceis, cantantes ymnum *O redemptor* et alios uersus qui sequuntur; choro semper repetente primum uersum. In sexto ordine duo² cruces [que] deportentur a duobus acolitis ad altare ministrantibus, habitu non mutato, sub³ tabernaculo, una [crux] a dextris deferentis ampullam, alia a sinistris, ipsam ampullam, subsequens⁴; deinde Archidiaconus Wiltesyrie et archidiaconus Dorcestrie in medio constituti⁵, et ita processionaliter ad altare accedant.

[Et] ymno dicto, reuertatur episcopus ad altare, et porrigatur ei ampulla⁶ cum oleo, que habet crismatis inscriptionem. Deinde misceatur ei balsamum ab episcopo, super quam episcopus ter signum⁷ crucis faciens, et ter sufflens⁸ in ea, conuersus ad orientem, in⁹ cornu altaris ita benedicat crisma, incipiens¹⁰ alta voce [ymnum] *Veni creator*¹¹, cum genuflexione; et ita totus ymnus cantetur [et] ut primus uersus a clericis secus altare assistantibus¹² cantetur, secundus [uersus] a toto choro, et ita alternatim [omnes uersus totius] ymni cantentur¹³. Quo dicto, sequatur¹⁴ benediccio, scilicet *Hec mixtio*¹⁵ *liquorum*¹⁶; deinde oracio

¹ SBD eciam.² SB due, B cereicesf.³ D sedt.⁴ SBD subsequentes.⁵ SBD archidiaconi, archidiacono dorset' in medio constituto.⁶ B ampullamf.⁷ SBD transpose.⁸ BD sufflans.⁹ SBD add dextro.¹⁰ SBD dicens.¹¹ SBD add *spiritus*.¹² SBD stantibus.¹³ SBD ymnus cantetur.¹⁴ SB subsequatur.¹⁵ SBD *commixtio*.¹⁶ SBD add et cetera.

cum *Dominus uobiscum* et cetera oraciones sequentes. Quibus dictis, episcopus dicat alta uoce *Per omnia secula seculorum* [*Amen*]. *Dominus uobiscum*,—*Sursum corda*,—*Gracias agamus* [*domino deo nostro*], cum sequente prefatione. Post predictas benedicciones, minister, ampullam crismatis¹ sindone qua precinctus est cooperiat, eamque in dextra parte altaris, quousque *Agnus dei* cantetur, cum reuerencia teneat. Postea episcopus dicat alta uoce *Per omnia secula seculorum*⁷²: [et]³ diaconus qui euangelium legerit dicat³, *Humiliate uos ad benedictionem*. Deinde sequatur benedictio super populum. Post benedictionem [datam], dicat episcopus *Pax domini*⁴. Tunc cantor incipiat *Agnus dei*, et deferatur uas crismatis a predicto ministro episcopo deosculandum, [et] postea in⁵ loco pacis, in choro⁶ deferatur eo ordine quo chorus solet thurificari; postea⁷ inchoet⁸ cantor communionem, et ita seruicium debito modo⁹ compleatur.

CXV. (90) DE MODO ET CAUSA UENERACIONIS ET PROCESSIONIS¹⁰.

Sunt¹¹ preterea quedam processiones [in ecclesia sarum constitute] causa⁸ uenerationis, ad suscipien-

¹ SBD add deferens, eam.

² SBD add deinde.

³⁻³ SB dicat diaconus qui euangelium legit:
D the same inverted.

⁴ SBD *Et pax eius*.

⁵ SBD etiam.

⁶ SBD chorum.

⁷ SBD sicque.

⁸ SBD transpose.

⁹ BD more.

¹⁰ SBD PROCESSIONES QUE FIUNT UENERACIONIS
,CAUSA,.

¹¹ SBD Fiunt.

dum regem, archiepiscopum, uel¹ proprium episcopum [ecclesie sarum] uel Legatum: quod² eodem modo et habitu ordinetur processio, sicut³ in duplici festo. Procedat autem per medium chori et ecclesie, et per ostium ecclesie australe exeat⁴, usque ad locum destinatum incedat, ibique personam⁵ suscipiendam in processione due excellenciores persone in redeundo suscipiant, et eadem uia qua accesserant usque ad gradum altaris adducant; qua [processione] ibi adorandum prostrata, sacerdos⁵ excellencior oracionem⁵ super eum dicat.⁶

CXVI. (91) [DE] PROCESSIO[NE] AD
HOMINEM MORTUUM SUSCIPIEN-
DUM.

Si uero⁷ mortuus³ homo sit suscipiendus [in ecclesia sarum] eodem modo⁸ ordinetur processio, et incedat [quo ut supra contra regem uel archiepiscopum], in alio tamen habitu [quo prius: ita quod]⁹

¹ SBD et.

² SBD que.

³ SBD ordinantur quo in duplicibus festis. Procedunt.

⁴ SBD exeunt...incedentes.

⁵ SBD transpose.

⁶ S has in the lower margin, Preces super legatum uel episcopum suscipiendum.

Pater noster. Et ne nos. Ostende nobis, domine, misericordiam. Domine saluum fac seruum tuum. Mitte ei, domine, auxilium de sancto. Esto ei, domine, turris fortitudinis. Nichil proficiat inimicus in eo. Domine deus uirtutum conuerte nos. Domine exaudi oracionem meam.

Oremus. Rege quesumus, domine, famulum tuum legatum uel episcopum nostrum, et intercedente beata dei genitrice maria cum omnibus sanctis tuis, gracie tue in eo dona multiplica, ut ab omnibus liber offensis, et temporalibus non destituitur auxiliis, et sempiternis gaudeat institutis; per.

Uel. Omnipotens sempiterne deus, miserere famulo tuo N. et dirige eum secundum tuam clemenciam in uiam salutis eterne, ut, te donante, tibi placita cupiat, et tota uirtute perficiat; per.

⁷ SBD add cum processione.

⁸ S adds et ordine.

⁹ BD add quia.

sacerdos in hac processione et ministri [eius] in albis incedant¹, [et ceteri ministri altaris:] chorus autem in capis nigris. Et cum ad locum destinatum uenerit² processio, cadauer ipsum sacerdos aqua benedicta aspergat, deinde thurificet. Postea uero in ecclesiam redeant, et si canonicus fuerit cuius corpus defer[a]tur, in choro deferetur³; sin autem, in ecclesia⁴ extra chorum, dicta oracione [de]relinquatur.

CXVII. (104) DE MODO EXEQUENDI
OFFICIUM IN EXEQUIIS⁵ MOR-
TUORUM.

In uigiliis mortuorum [absente corpore] trium leccionum extra tempus paschale [ad uesperas] ad *Placebo*⁴ [prima] antiphona super psalmos [sufficit quod] in superiore gradu [incipiatur]⁶ ⁷uersiculus ante *Magnificat* [ab uno clerico de secunda forma dicitur, antiphona super *Magnificat* in superiore gradu inchoetur; item antiphona super *Benedictus* ad *Dirige*]⁷. Psalmi quoque post *Magnificat* et⁸ *Benedictus* in superiore⁹ gradu inchoentur. Oraciones dicantur a sacerdote, habitu nec loco mutato¹⁰, sed¹¹ ad altare conuerso, uel prostrato.

¹ SBD incedunt. ² SBD peruenerit.

³ SBD chorum deferatur.

⁴ SBD transpose.

⁵ SD UIGILIIS, B UIGILIA, D transposes OFFICIUM.

⁶ D inchoetur.

⁷⁻⁷ SBD [similiter, antiphona super *Magnificat* uersiculus ante *Magnificat*] similiter.

⁸ SBD add post. ⁹ SBD eodem.

¹⁰ D habitu non mutato nec loco.

¹¹ SD add uel.

Ad *Dirige* ¹hec sola sufficit antiphona *Dirige* [uersiculus *Complaceat tibi domine ut eruas me*. In laudibus hec sola sufficit antiphona *Exultabunt*, que et antiphona *Dirige* in superiore gradu inchoentur: et ad *Dirige* nouem psalmi dicuntur secundum ordinem nocturnorum et uersiculus ut ad primas uesperas in secunda forma dicitur; similiter]¹ lecciones² in secunda forma legantur,³ responsoria⁴ ab eisdem lectoribus cantentur, loco nec habitu⁵ mutato. In prostratione⁶ tenentur esse clerici, dum oratio dominica dicitur ante lecciones. [Et dicto a sacerdote *Et ne nos* et a choro *Sed libera nos*, incipiat lector leccionem et omnes surgant et sedeant in stallis suis.] Post *Benedictus* quoque, eodem modo [seruetur ordo] quo post *Magnificat* ad *Placebo*.

Sciendum autem⁷ quod nunquam fiant prostrationes⁸ in uigiliis mortuorum in paschali tempore, nec in aliquo festo trium [leccionum] uel nouem leccionum, nec in commemorationibus⁹ beate [marie] uirginis, nec in octauis nec infra [octauas] sanctorum⁸. In uigiliis uero simplicibus⁸ nouem leccionum prima antiphona¹⁰ ad *Placebo* in superiore gradu inchoetur; cetera¹¹ antiphone in prima forma discurrant, exceptis¹² antiphona super *Magnificat*, et prima

¹— SBD uero tam antiphona super psalmos quam ad laudes quam ad *Benedictus* in superiore gradu inchoetur, [et] uersiculi similiter.

² SBD add uero.

³ SBD add et.

⁴ D adds similiter.

⁵ SBD habitu nec (D non) loco.

⁶ SBD add autem. ⁷ SBD ,est, etiam.

⁸ SBD transpose.

⁹ SBD commemoratione.

¹⁰ SBD add super psalmos.

¹¹ SBD add omnes.

¹² SBD excepta.

antiphona super psalmos ad *Dirige*, et prima antiphona ¹super psalmos in laudibus¹, et antiphona super *Benedictus*, que in superiore gradu discurrant². Tres prime lectiones in prima forma legantur, habitu nec loco mutato; sua³ quoque responsoria ab eisdem lectoribus cantentur. Tres medie lectiones in secunda forma cum suis responsoriis eodem modo legantur et cantentur⁴. Tres ultime lectiones in superiore gradu cum suis responsoriis⁵ eodem modo⁶ dicantur, ita tamen ut⁷ secundus uersus ultimi responsorii in eodem gradu ex⁸ opposito dicatur; tercius [uersus] similiter ex parte chori in eodem gradu dicatur: cetera ut⁹ predictum est sunt exequenda.

Iste modus seruicii mortuorum locum habet in omni anniuersario et trigintali, post primum diem trigintalis. In anniuersariis tamen simplicium canonicorum, ultimum responsum a duobus de superiore gradu dicatur ad gradum [chori] habitu non mutato,¹⁰ cum suis tribus¹⁰ uersibus. In primo quoque trigintali¹¹ simplicis canonici¹², eodem modo ultimum responsum cante-
tur¹³, sed tamen post ultimum uersum, [responsorii] ab ipsis cantoribus [idem] responsum^{6,14} repeta-
tur, et a choro percantetur: preterea sexta leccio in superiore gradu, cum suo responsorio dicitur.

In anniuersariis¹⁵ Archidiaconi,

1—¹ SB super (D ad) laudes.

2 SBD discurrunt.

4 SBD dicantur.

6 SBD transpose.

8 SBD ab.

10—¹⁰ D transposes.

12 D canonicist.

14 SBD add ad gradum.

3 D omnia.

5 D uersibus.

7 D quod.

9 SBD sicut.

11 SB die trigintalis.

13 SBD dicatur.

15 SBD add uero.

uel¹ Subdecani², uel³ succentoris, [idem] modus seruicii fiat sicut in prima die trigintalis simplicis canonici.

In anniuersariis⁴ Cancellarii, Thesaurarii, antiphone que in simplicibus uigiliis solent esse in prima forma, in secunda forma discurrant; cetera ut in prima die trigintalis canonicorum.

In anniuersariis Decani, similiter⁵ seruicium obseruetur⁶ quod de ceteris personis, excepto quod⁷ tertia leccio in secunda forma, et sexta⁸ leccio cum suo responsorio dicitur⁹ in superiore gradu.

De personis uero ecclesie in episcopatu¹⁰ promotis in aliis ecclesiis, fiat seruicium in eorum¹¹ anniuersariis iuxta dignitatis obseruanciam¹², quam ante promocionem in ecclesia sarum¹³ habuerunt. De aliis uero episcopis omnino extraneis, et pro regibus pro quibus fiat seruicium, eo[dem] modo¹⁴ quo in anniuersariis canonicorum simplicium.

Sciendum tamen quod de illis solummodo fit seruicium in anniuersariis qui scribuntur in martiologio¹⁵.

Sciendum¹⁶ quod, in anniuersariis quatuor principalium personarum [ecclesie sarum], excellencior sacer-

¹ S has et in the line and uel above it.

² D subdiaconif.

³ SBD aut.

⁴ SBD add Cantoris.

⁵ SBD simile.

⁶ SB obseruatur.

⁷ D quod tertium responsorium cum precedente leccione in secunda forma.

⁸ SBD quinta.

⁹ SBD transpose.

¹⁰ D episcopis, SB episcopos.

¹¹ D mortuorum anniuersariis, a later correction through mistaking in for m.

¹² SBD sue exigenciam.

¹³ S Sar', DB saresbiriensi.

¹⁴ BD add fiat.

¹⁵ S has a blank space for a heading.

¹⁶ SBD add autem.

dos exequitur¹ officium; episcopus uero, in anniuersariis episcoporum suorum predecessorum officium exequatur².

³In anniuersariis episcoporum ecclesie sarum⁴ totum seruicium discurrit sicut in Natiuitate⁵ sancti Iohannis Baptiste; habitus tamen [hic]⁶ mutatur in legendo et⁷ [in] cantando. Tabula eciam in⁸ lectionibus legendis et responsoriis cantandis disponitur sicut in predicto duplici festo; excepto quod hic nullum responsum a tribus cantatur, nisi nonum [responsum]. Executor tamen officii in oracionibus dicendis locum non mutet⁹.

Quando uero fit seruicium pro corpore presenti, sed¹⁰ non canonico omnes antiphone preter quinque principales in secunda forma discurrant¹¹; due prime lectiones cum suis responsoriis in prima forma; tertia et quarta [leccio] in secunda [forma], quinta [leccio] et deinceps in superiore gradu [discurrant]. Singula uero responsoria a duobus ad caput corporis ad orientem conuersis cantentur¹²; ultimum [uero] [responsum] a tribus, idemque cum repetitione cantetur¹³ quod ab ipsis cantoribus inchoetur. Singuli uersiculi a duobus pueris ibidem dicantur; cetera ut in illis¹⁴ uigiliis predictis. Si [autem]¹⁵ fuerit corpus [cuiuscun-

¹ D exequatur.

² SB exequitur.

³ D has heading IN ANNIUERSARIIS EPISCOPORUM SARUM. SB has a blank space for heading.

⁴ SBD transpose.

⁵ SBD duplici festo.

⁶ SBD add non.

⁷ SBD uel.

⁸ D enim de, SB de.

⁹ SBD mutat.

¹⁰ SBD pro.

¹¹ SBD discurrunt.

¹² SBD cantantur.

¹³ SBD add ita.

¹⁴ SBD aliis.

¹⁵ S et si.

que]¹ canonici [ecclesie sarum]
eodem modo fit seruicium sicut fit
in anniuersariis episcoporum eiusdem
loci².

[CXVIII. DE MODO EXEQUENDI OFFI-
CIUM MISSE IN ECCLESIA SARUM
PRO CORPORE PRESENTI UEL IN
TRIGINTALIBUS UEL IN ANNI-
UERSARIIS.

Ad missam autem quando corpus
presens affuerit uel trigintale uel
anniuersarium cuiuscunque canonici
ecclesie sarum, executor officii cum
ministris suis ad altare accedat, qui
omnes albis induti preter sacer-
dotem et diaconum et subdiaconum,
qui sint induti tali habitu quo in
predicto duplici festo, scilicet cum
casula et tunica et dalmatica de
serica alba. Excepto quod hic
tractus *Sicut ceruus* uel *De profundis*
alternis uicibus a quatuor clericis de
secunda forma in capis sericis sicut
in prima dominica septuagesime pre-
notatum est. Cetera ut in ordinali
scribuntur exequantur.]³

48. DE INUITATORIIS* INCIPIENDIS.

In omni duplici festo^a per annum
percantetur inuitatorium* ab hiis qui
dicturi sunt *Uenite*, et postea repe-
tatur a choro.

In festis [uero] quando inuita-
torium a tribus dicitur^b, et in
omnibus aliis^c festis et in^d dominicis
et quando[cunque] inuitatorium a

¹ SBD transpose.

² SBD ecclesie.

³ This and the following chapters are only in H.

^a R In omnibus duplicibus festis.

^b J canitur, RS cantatur.

duobus dicitur, ad gradum chori incipiatur et percantetur a choro.

In omnibus uero aliis festis et [in] feriis incipiatur inuitatorium ab illo qui dicturus est *Uenite*, et percantetur a choro.

49. DE LECCIONIBUS LEGENDIS IN CAPIS SERICIS.

Hec sunt festa maiora duplicia [et] in quibus tres ultime lecciones in capis sericis legantur in pulpito et processio^x fiat in^o quacunque die^a contigerint.

Primus dies natalis domini.
epiphanie.

Purificacionis^b beate^o marie^o.

Primus^o dies pasche.

Dies ascensionis domini^o.

Primus^o dies pentecostes.

Festum sancte^o trinitatis,
et corporis^c christi.

Festum reliquiarum.

[Festum] assumptionis et natiuitatis beate marie.

Dedicatio[nis] ecclesie,
et festum loci.

In festo [uero] omnium sanctorum tres prime lecciones in capis sericis legantur.

50. IN QUIBUS DOMINICIS ULTIMUM RESPONSORIUM A DUOBUS^x AD MATUTINAS^x CANTABITUR^d.

Hec sunt dominice [per annum] in quibus ultimum responsorium ad matutinas a duobus cantabitur^e

^a JRS feria.

^b JRS Purificatio.

^c JR festum de corpore, S festum corporis.

^d R puts § 51 before § 50 and puts §§ 51, 50, 53 under one heading.

^e J cantetur.

in superpelliceis ad gradum chori^a: scilicet in^b dominicis ab octaua pasche usque ad ascensionem domini, quando de dominica agitur tantum. [Et] in dominica infra octauas ascensionis domini et dominica infra ebdomadam natalis domini et dominica infra octauas epiphaniæ°, [et] Assumpcionis et natiuitatis beate marie et dedicacionis ecclesie.

51. IN QUIBUS FESTIS ULTIMUM
RESPONSORIUM A DUOBUS CAN-
TABITUR^x AD MATUTINAS.

Hec sunt festa simplicia cum regimine chori in quibus ultimum responsorium ad matutinas a duobus dicitur^c in superpelliceis ad gradum chori:—scilicet sancti siluestri pape et in omnibus festis cum regimine chori que contingunt infra octauas ascensionis domini et infra octauas dedicacionis ecclesie.

52. [ORDO AD COLLACIONEM FACI-
ENDAM^d.

Pulsato bis ad collacionem, sed utraque uice tam in duplicibus festis quam in aliis cum una sola campana, dicuntur vigilie mortuorum, scilicet *Dirige* usque ad laudes: sed et post ultimum responsorium dicitur *Kyrieleyson Christeleyson Kyrieleyson, Pater*; sine pronunciacione *Et ne nos*, dicetur psalmus *Exaltabo*. Deinde preces cum collectis ut supra in

^a J has the first sentence in red as the heading: it is then begun again as part of the § and the MS. then ends abruptly. A runs the heading into the §.

^b RS omnibus.

^c R cantabitur.

^d This chapter except the latter part is only in H.

aduentu. Postea immediate legatur collacio, scilicet Liber pastoralis beati Gregorii pape^a, qui incipit sic, Pastoralis cure, uel dialogus eiusdem Gregorii de miraculis sanctorum Patrum, qui sic incipit, Quadam die nimiis. Que quidem collacio abhinc cotidio† ante completorium usque ad cenam domini, exceptis tantum dominicis diebus, in pulpito legetur, habitu non mutato, sic : *Iube domine benedicere* ; excellencior qui in choro fuerit, dicta benedictione *Omnipotens dominus sua gracia nos benedicat*, ipse idem eciam qui dicit benedictionem, cum pro discrezione satis lectum fuerit dicat *Tu autem*. Lector uero prosequatur *Domine miserere nostri*. Ad quam eciam collacionem legendam ita scribantur clerici quod semper fiat inceptio]^b ab excellenciore ex parte chori. Et legatur in superiore gradu usque ad passionem domini. Sabbato in passione domini et deinceps legatur in secunda forma, ita tamen quod in quarta feria ante pascha in prima forma legatur. ^cSimiliter fiat in aliis festis duplicibus predicto tempore contingentibus^c.

[In festis tamen duplicibus que infra passionem celebrantur in superiore gradu legatur.

Finita collacione statim pulsatur ad completorium cum una campana, sed in duplicibus festis cum duabus ; et hoc semper semel, et sequatur completorium.]

^a Erased.

^b C has DE MODO LEGENDI COLLACIONEM IN QUADRAGESIMA. In quadragesima quoque singulis feriis scribuntur clerici ad legendum collacionem ita quod fiat inceptio...

^{c-c} not in H.

53. IN QUIBUS FESTIS [SIMPLICIBUS]
ET DOMINICIS RESPONSORIUM
AD PRIMAS UESPERAS A DUOBUS
DE SUPERIORE GRADU CANTA-
BITUR.

(p. 137.)

Hee sunt dominice per annum
in quibus responsorium ad primas
uesperas a duobus de superiore
gradu cantabitur^a in capis sericis
ad gradum chori:—scilicet

dominica prima aduentus^b domini,
et^c dominica in ramis palmarum,
et in festis sancti uincencii,

[et] {sancti dionisii,}^c
et sancti clementis.

In predictis^d etiam festis [anti-
phona] super psalmos ad primas
uesperas in superiore gradu inci-
piatur.

In omnibus uero aliis festis
simplicibus et dominicis per annum
dicitur responsorium ad primas ues-
peras, si responsorium habeatur, a
duobus de secunda forma, loco et
habitu predicto^e.

p. 166.

56. REGULA^f DE TERMINO^g QUA-
TUOR TEMPORUM.

Terminus quatuor temporum ita
se^x semper habeat, quod die mercurii
proxima post festum sancte lucie
uirginis et post festum exaltacionis
sancte crucis et post primam domini-
cam quadragesime et post diem
pentecostes.

Et si festum exaltacionis^o sancte

^a S cantetur.

^c not in R.

^e S predictis.

^f R RUBRICA.

^g R DE QUATUOR TEMPORIBUS.

^b R in aduentu.

^d RS quibus.

crucis {uel [festum] sancte lucie uirginis}^a in quarta feria contigerint, tunc fiat ieiunium quatuor temporum in proxima ebdomada^b sequente.

57. DE MODO LEGENDI LECCIONEM DE MARTIOLOGIO {IN ANNO BISEXTILI SCILICET IN FESTO SANCTI MATHIE APOSTOLI ET IN PRECEDENTE DIE}^c.

1. Nota^d quare non dicitur 'secundo kalendas,' et 'secundo nonas' et 'secundo idus' sicut dicatur 'tercio quarto quinto,' sed dicitur 'pridie nonas, pridie kalendas, pridie idus,' ratio est quia hec diccio 'secundo' dicitur a sequor sequeris, unde secundum; si diceret 'secundo,' illa dies deberet sequi, et esset sensus 'secundo kalendas' id est die sequente kalendas, et sic de aliis: quia igitur non de sequente sed de precedente die fit mencio, ideo conuenienter dicitur pridie et non secundo: et est sensus 'pridie kalendas' priore die ante kalendas, id est die precedente kalendas: et similiter expone pridie nonas, pridie idus.

2. Notandum quod quecunque festa sanctorum que in martiologio recitantur in kalendis Nonis Idibus annunciantur, debet ille qui legit [proferre] dictos dies ablatiue ut dicat sic; 'Kalendis maii, Luna prima': similiter 'Nonis maii, Luna prima, Luna quarta,' id est luna erit quarta

^a not in S: and read contigerit below.

^b S feria quarta.

^c from SA.

^d The whole chapter is omitted in R. SA begin at § 3 Notandum... For § 2 see also MS Julius B. vii. f. 56^v.

in kalendis maii : et similiter expone de nonis et idibus. Quando festa que recitantur in illis precedunt kalendas nonas et idus, tunc debent proferri in accusativo, ut dicat undecimo kalendas maii : similiter expone de nonis et idibus.

Dic lector nonas dic idus atque kalendas

Cum preeunt festa que recitantur in eis.

Set dicas nonis dic idibus atque kalendis

Quando sanctorum festa coluntur in hiis.

3. Hoc modo legatur leccio de martilogio in anno bisextili in festo sancti mathie apostoli et in precedenti die. Notandum [est] quod in anno bisextili hoc modo legatur leccio de martilogio in crastino cathedre sancti petri. "Sexto kalendas marcii, luna N, inuencio capitis precursoris domini tempore marciani principis quando ipse precursor [idem] duobus monachis primum eiusdem capud ubi^a celatum^b iaceret reuelauit : in cesaria capadocie sancti sergii^c martyris, cuius gesta preclarissima habentur ; et aliorum plurimorum sanctorum martyrum confessorum atque uirginum."

Et tunc in die tertia a cathedra sancti petri hoc modo legatur leccio de martilogio. "Sexto kalendas marcii, luna N, nathale beati mathie apostoli, qui post ascensionem domini ab apostolis sorte electus

^a CR urbi.

^b SA relatum.

^c SA georgii.

[est] apud iudeam euangelium christi predicabat: in hac siquidem die carne habitacionis ergastulo solutus in celestis regie aula[m] letantibus angelis feliciter est susceptus: et aliorum plurimorum sanctorum martyrum confessorum atque uirginum" [ut supra]. {Eodem modo finiantur omnes lecciones de martilogio per totum annum.}^a

58. DE CRUCE ^bLIGNEA QUADRAGESIME^b.

Omnibus dominicis quadagesime, excepta prima dominica, deferatur una crux^x ante processionem lignea sine ymagine crucifixi. In omnibus uero aliis processionibus festiuis in quadagesima contingentibus ut^c in annunciacione beate marie, causa deuocionis uel [causa] ueneracionis uel^d contra regem uel reginam uel episcopum uel [eciam] ad hominem mortuum suscipiendum ordinetur processio per omnia more solito ut in alio tempore anni.

(p. 6.)

[Notandum quod a die parascueus ardebit continue unus cereus ad minus ante sepulcrum usque ad processionem que fit in resurrectione dominica in die pasche: ita tamen quod dum *Benedictus* canitur et cetera que sequuntur in sequenti nocte extinguatur. Similiter enim extinguatur in uigilia pasche dum benedicatur nouus ignis usque accendatur cereus paschalis.]^e

^a not in SA.

^b—^b S LIGNEO QUADRAGESIMALI.

^c R et.

^d R ut.

^e from R.

59. ^aQUANDO AMOUERI DEBENT SEPULCRUM ET MAGNUS CEREUS PASCHALIS^a.

Die ueneris^b in ebdomada pasche ante missam^c amoueatur sepulchrum: et in die ueneris [scilicet] in crastino ascensionis domini^o ante missam amoueatur^d candelabrum cum cereo paschali^d.

(p. 138.)

61. DE PULSACIONE CAMPANARUM AD COMPLETORIUM ET AD NONAM ET AD COLLACIONEM {PER TOTUM ANNUM}^e.

Omni die per annum pulsatur semel ad completorium secundum usum Sarum ecclesie, preterquam^f in die cene et in die parasceues [tantum]: in omnibus festis duplicibus [dupliciter] et in omnibus aliis festis et feriis et in dominicis simpliciter. Ita tamen quod in uigilia pasche tantum pulsatur ad completorium duobus signis dupliciter uel tripliciter.

Item in omnibus festis^x duplicibus per annum pulsatur ad nonam in precedenti die dupliciter. In omnibus sabbatis uero pulsatur ad nonam simpliciter. Similiter fiat^x in uigilia sancti laurencii.

Item cotidie per totam quadragesimam usque ad cenam domini post prandium, nisi in dominicis^x diebus tantum, pulsatur ad collacionem bis simpliciter et in festis

^a—^a not in red in C. R has no heading.

^b R Die sexta.

^c R primam.

^d—^d RS cereus paschalis.

^e not in RSA.

^f SR nisi.

dupplicibus eo^a tempore contingentibus.

P. 147.

63. IN QUIBUS FESTIS MATUTINE^x
DICANTUR HORA UESPERARUM.

Hec sunt festa in quibus matutine^x dicantur hora uesperarum secundum usum Sarum ecclesie^o: [scilicet]

festum sancte trinitatis,
festum de corpore christi,
natiuitas sancti iohannis baptiste,
apostolorum petri et pauli,
translacio[nis] sancti thome martyris,
et in festo reliquiarum [eiusdem ecclesie].

64. IN QUIBUS FESTIS NOUEM
LECCIONUM NON LEGETUR^b
EXPOSICIO EUANGELII AD MATUTINAS^c.

Hec sunt festa nouem leccionum, que non habent expositionem euangelii ad matutinas secundum usum Sarum ecclesie^o: [scilicet]

Sancti Nicholai episcopi.
[Sancte] Lucie uirginis.
[Sancti] Thome apostoli.
Fabiani et Sebastiani.
Agetis uirginis.
Vincencii martyris.
Agathe uirginis.
Gregorii pape.
Cuthberti episcopi.
Benedicti abbatis.
Aldelmi episcopi.

^a R ipso.

^b R LEGITUR.

^c A similar chapter is appended to the Ordinal in Harl. 1001 at f. 116.

Barnabe apostoli.

Albani martiris.

Johannis et Pauli. licet
dominica fuerit^a.

Margarete uirginis.

Inuencio sancti stephani
sociorumque eius.

{ypoliti sociorumque eius
licet dominica fu-
erit.}^b

Bartholomei apostoli.

Egidii abbatis {nisi^o quando in
secunda feria^x differtur propter in-
choacionem historie: tunc enim
legatur euangelium *Nemo accendit*
[*lucernam*]}^b.

Exaltacio[nis] sancte cru-
cis.

Edithe uirginis.

Mauricii sociorumque
eius.

Dionysii sociorumque
eius.

{Translacio sancti Ed-
wardi regis et con-
fessoris.}^c

Michaelis in monte
tumba.

Martini episcopi.

[Sancti^o] Machuti episcopi.

{Edmundi archiepi-
scopi.}^d

Sancti^o Hugonis [episcopi].

Sancte^o cecilie uirginis^e.

Sancti Edmundi regis et^o mar-
tyris^o.

et sancte katerine [glo-
riose]^d uirginis.

(p. 232.)

^a Harl. 1001 has Translacio sancti Thome
martiris instead of this.

^b not in R or Harl. 1001.

^c Harl. 1001 omits.

^e RS Edmund before Cecily.

^d from S.

[CXIX. DE ORDINE ANTIPHONARUM
QUI DICUNTUR AD MEMORIAS
SANCTORUM A SECUNDIS UES-
PERIS DIEI NATALIS DOMINI
USQUE AD UIGILIAM EPIPHANIE.

1. In die Natalis domini ad secundas uesperas post oracionem diei et primum *Benedicamus* in ecclesia sarum fiat processio ad altare sancti Stephani, ut in ordinali scribitur.

Eodem modo fiat processio ad uesperas in die sancti stephani et in singulis diebus usque ad sextam diem Natalis domini scilicet ad primas uesperas, in primis de sancto Iohanne, deinde de Innocentibus, postea de sancto Thoma: et in eundo et redeundo omnia fiant ut in ordinali notatur.

67. [MEMORIE SANCTORUM.]^a

1. Hoc modo dicuntur memorie ad uesperas et ad matutinas per ebdomadam natalis domini, ubi fit processio de sanctis secundum usum Sarum.

{In die sancti stephani.

Ad uesperas.

Ant. *Lux orta.*

Uersiculus. *Uerbum caro.*

Oracio. *Concede quesumus
omnipotens deus.*^b

In die Sancti Iohannis apostoli.

Ad matutinas.

Ant. *Hodie intacta.*

Uersiculus. *Benedictus qui° ue-
nit°.*

Ant. *Sepelierunt Stepha-
num°.*

Uersiculus. *Iustus germinabit.*

Ad uesperas.

Ant. *Gaudeamus.*

Uersiculus. *Uerbum.*

Ant. *Tu principatum.*

Uersiculus. *Gloria et °honore°.*

In die sanctorum Innocencium.

Ad matutinas.

Ant. *Nesciens mater°.*

Uersiculus. *Benedictus qui°.*

Ant. *Lapidauerunt.*

Uersiculus. *Iustus germinabit.*

Ant. *Ualde honorandus.*

Uersiculus. *Annunciauerunt.*

^a This chapter is only in SA and has no title there. The text is from A. ^b not in S.

Ad uesteras.

Ant. *Uirgo [uerbo].*

Uersiculus. *Uerbum caro.*

Ant. *Lapides torrentes.*

Uersiculus. *Gloria et [honore].*

Ant. *Hic [est] discipulus
ille°.*

Uersiculus. *Ualde honorandus°.*

In die sancti Thome martyris.

Ad matutinas.

Ant. *Beatus uenter.*

Uersiculus. *Benedictus qui°.*

Ant. *Adhesit.*

Uersiculus. *Posuisti [domine].*

Ant. *Hic est discipulus
meus.*

Uersiculus. *Ualde honorandus°.*

Ant. *Innocentes.*

Uersiculus. *Mirabilis.*

Ad uesteras.

Ant. *Uirgo dei [genitrix].*

Uersiculus. *Uerbum caro°.*

Ant. *Stephanus.*

Uersiculus. *Gloria et° honore°.*

Ant. *Ecce puer meus°.*

Uersiculus. *Ualde.*

Ant. *Lauerunt.*

Uersiculus. *Letamini.*

Sexta die a natiuitate domini.

Ad matutinas.

Ant. *Pastores.*

Uersiculus. *Ipse inuocauit.*

Ant. *Ecce uideo.*

Uersiculus. *Iustus germinabit.*

Ant. *Sunt de hic.*

Uersiculus. *Ualde.*

Ant. *Ambulabunt.*

Uersiculus. *Mirabilis.*

Ant. *Pastor cesus.*

Uersiculus. *Ora pro nobis°.*

Ad uesteras de sancto Siluestro.

- Ant. *Virgo hodie.*
 Uersiculus. *Uerbum [caro].*
 Ant. *Beatus stephanus.*
 Uersiculus. *Gloria et.*
 Ant. *Sic eum uolo.*
 Uersiculus. *Ualde.*
 Ant. *Captabunt†.*
 Uersiculus. *Letamini in° do-*
 mino°.
 Ant. *Granum cadit.*
 Uersiculus. *Ora pro.*

In die sancti Siluestri.

Ad matutinas.

- Ant. *Hodie intacta.*
 Uersiculus. *Benedictus^a.*
 Ant. *Constitutus.*
 Uersiculus. *Posuisti.*
 Ant. *Iohannes apostolus.*
 Uersiculus. *Ualde honorandus.*
 Ant. *Herodes iratus.*
 Uersiculus. *Mirabilis.*
 Ant. *Totus orbis.*
 Uersiculus. *Ora pro nobis.*

In octaua sancti Stephani.

Ad matutinas.

- Ant. *Supra pectus.*
 Uersiculus. *Ualde honorandus.*
 Ant. *A bymatu.*
 Uersiculus. *Mirabilis.*
 Ant. *Aqua Thome.*
 Uersiculus. *Ora pro nobis.*
 Ant. *Ecce maria [uirgo].*
 Uersiculus. *Post partum.*

Ad uesteras.

- {Ant. *Uox in rama.*
 Uersiculus. *Letamini.}*^b
 {Ant. *Ualde honorandus.*
 Uersiculus. *In omnem terram°.*}^c

^a S Uerbum caro.

^b b in S follows c.

Ant. *Ad Thome.*
 Uersiculus. *Ora [pro nobis].*
 Ant. *Quando natus.*
 Uersiculus. *Speciosus factus†.*

In octaua Sancti Iohannis.

Ad matutinas.

Ant. *Sub throno.*
 Uersiculus. *Mirabilis.*
 Ant. *Tu per thome.*
 Uersiculus. *Ora [pro].*
 Ant. *Ecce maria.*
 Uersiculus. *Post partum.*

Ad uesteras.

Ant. *Innocentes.*
 Uersiculus. *Letamini.*
 Ant. *Summo [sacerdocio].*
 Uersiculus. *Ora.*
 Ant. *Quando natus.*
 Uersiculus. *Speciosus.*

In octaua sanctorum Innocencium.

Ad matutinas.

Ant. *Monachus.*
 Uersiculus. *Ora.*
 Ant. *Ecce maria.*
 Uersiculus. *Post partum.*

Ad uesteras.

Ant. *Pastor cesus.*
 Uersiculus. *Ora^a.*
 Ant. *Confessor domini°.*
 Uersiculus. *Amauit eum°.*
 Ant. *Quando natus.*
 Uersiculus. *Speciosus.*

In vigilia Epiphanie.

Ad matutinas.

Ant. *Opem [nobis].*
 Uersiculus. *Ora^b.*
 Ant. *Euge serue.*

^a corrected in S to *Gloria et.*

^b corrected in S to *Iustus germinabit.*

2. In die Natalis domini et in ceteris diebus ubi non fiat processio de sancto stephano, in eodem die ad uesperas ad memoriam.

Ant. *Tu principatum tenes.*

In die sancti Stephani ad matutinas memoria de Natiuitate.

Ant. *Virgo hodie.*

Eodem die ad uesperas memoria de natiuitate.

Ant. *Lux orta est.*

Postea de sancto Johanne memoria.

Ant. *Ualde honorandus.*

In die sancti Johannis ad matutinas memoria de natiuitate.

Ant. *Hodie intacta.*

Postea de sancto stephano.

Ant. *Sepelierunt stephanum.*

Eodem die ad uesperas memoria de natiuitate.

Ant. *Gaudeamus omnes.*

deinde de sancto stephano memoria.

Ant. *Tu principatum tenes.*

Dictis uero propriis antiphonis de sancto stephano fiant memorie eiusdem ad uesperas et ad matutinas cum antiphonis super laudes suo ordine. Quibus dictis ad memoriam eiusdem ad uesperas et ad matutinas dicuntur antiphone de nocturnis similiter suo ordine.

Uersiculus. *Iustus germinabit^a.*

Ant. *Exultabunt.*

Uersiculus. *Mirabilis.*

2. Ubi non fit processio de sanctis ad uesperas per ebdomadam natalis domini, hoc modo fiant memorie ad uesperas et ad matutinas.

In die sancti Stephani.

Ad uesperas.

Ant. *Ualde honorandus.*

Uersiculus. *In omnem terram^o.*

Ant. *Lux orta.*

Uersiculus. *Uerbum [caro].*

In die sancti Johannis.

Ad matutinas.

Ant. *Hodie intacta.*

Uersiculus. *Benedictus.*

Ant. *Sepelierunt.*

Uersiculus. *Iustus germinabit.*

Ad uesperas.

Ant. *Innocentes.*

Uersiculus. *Letamini.*

Ant. *Gaudeamus.*

Uersiculus. *Uerbum.*

Ant. *Lapidauerunt.*

Uersiculus. *Gloria et.*

In die sanctorum Innocencium.

Ad matutinas.

Ant. *Nesciens mater^o.*

Uersiculus. *Benedictus.*

Ant. *Lapides torrentes.*

Uersiculus. *Iustus germinabit.*

Ant. *Hic est discipulus.*

Uersiculus. *Ualde.*

^a corrected in S to *Iustus ut.*

De sancto Johanne et de sancto Thoma eodem modo fiant memorie ad uesperas et ad matutinas.

In die sancti Johannis ad uesperas ad memoriam de Innocentibus,

Ant. *Innocentes pro christo.*

Infra octauas innocencium ad memoriam eorundem dicuntur hee antiphone :

Ant. *Lauerunt stolas.*

Ant. *Ambulauerunt mecum.*

Ant. *Cantabant sancti.*

Ant. *Innocentes pro christo.*

ad uesperas et ad matutinas cum repetitione earundem.]

Ad uesperas.

Ant. *Pastor cesus.*

Uersiculus. *Ora pro.*

Ant. *Virgo uerbo.*

Uersiculus. *Uerbum [caro].*

Ant. *Adhesit [anima].*

Uersiculus. *Gloria et°.*

Ant. *Hic est discipulus meus.*

Uersiculus. *Ualde.*

In die sancti Thome.

Ad matutinas.

Ant. *Beatus uenter.*

Uersiculus. *Benedictus.*

Ant. *Stephanus.*

Uersiculus. *Posuisti.*

Ant. *Ecce puer.*

Uersiculus. *Ualde.*

Ant. *Lauerunt stolas°.*

Uersiculus. *Mirabilis.*

Ad uesperas.

Ant. *Virgo dei [genitrix].*

Uersiculus. *Uerbum.*

Ant. *Ecce uideo.*

Uersiculus. *Gloria et.*

Ant. *Sunt de hic.*

Uersiculus. *Ualde honorandus°.*

Ant. *Ambulabunt.*

Uersiculus. *Letamini in° domino°.*

Sexta die a Natiuitate domini°.

Ad matutinas.

Ant. *Pastores dicite.*

Uersiculus. *Ipsē inuocauit.*

Ant. *Beatus Stephanus.*

Uersiculus. *Justus germinabit°.*

Ant. *Sic eum uolo.*

Uersiculus. *Ualde.*

Ant. *Captabant†.*

Uersiculus. *Mirabilis.*

[CXX. DE UERSICULIS DICENDIS AD
PREDICTAS MEMORIAS TAM AD
UESPERAS QUAM AD MATUTINAS.

De uersiculis dicendis iste modus
seruetur, tam ad uesperas quam ad
matutinas.

De Natiuitate, ad uesperas :

Uersiculus, *Uerbum caro factum
est.*

ad matutinas :

Uersiculus, *Benedictus qui uenit.*

De sancto stephano, ad uesperas :

Uersiculus, *Gloria et honore.*

ad matutinas :

Uersiculus, *Iustus germinabit.*

De sancto Johanne, ad uesperas :

Uersiculus, *In omnem terram.*

ad matutinas :

Uersiculus, *Annunciauerunt.*

De innocentibus, ad uesperas :

Uersiculus, *Letamini in domino.*

ad matutinas :

Uersiculus, *Mirabilis deus.*

Isti predicti uersiculi non uari-
antur ad uesperas nec ad matutinas
ante diem sancti Thome martyris ad
matutinas.

In die sanctorum Innocencium
ad uesperas ad memoriam de sancto
Thoma :

Uersiculus, *Ora pro nobis beate
thoma.*

Ad matutinas in die sancti thome,
ad memoriam de sancto stephano :

Uersiculus, *Posuisti domine.*

Ant. *Granum cadit.*

Uersiculus. *Ora [pro].*

Ad uesperas de sancto Siluestro.

Ant. *Uirgo hodie.*

Uersiculus. *Uerbum caro.*

Ant. *Constitutus.*

Uersiculus. *Gloria et°.*

Ant. *Iohannes apostolus.*

Uersiculus. *Ualde.*

Ant. *Herodes iratus.*

Uersiculus. *Letamini in domino.*

Ant. *Totus orbis.*

Uersiculus. *Ora [pro].*

In die sancti° Siluestri.

Ad matutinas.

Ant. *Hodie intacta.*

Uersiculus. *Benedictus qui°.*

Ant. *In tribulacione.*

Uersiculus. *Posuisti domine^a.*

Ant. *Supra pectus.*

Uersiculus. *Ualde honorandus°.*

Ant. *A bymatu.*

Uersiculus. *Mirabilis deus°.*

Ant. *Aqua thome.*

Uersiculus. *Ora.*

In octaua sancti° Stephani.

Ant. *Quasi unus.*

Uersiculus. *Ualde.*

Ant. *Uox in rama.*

Uersiculus. *Mirabilis.*

Ant. *Ad thome.*

Uersiculus. *Ora pro nobis.*

Ant. *Ecce maria.*

Uersiculus. *Post partum.*

Ad uesperas.

Ant. *Ualde honorandus.*

Uersiculus. *In omnem terram°.*

Ad uesperas eodem die, ad memoriam de sancto stephano :

Uersiculus, *Gloria et honore.*

Sexta die natalis domini ad memoriam de sancto stephano ad matutinas :

Uersiculus, *Iustus germinabit.*

Eodem die ad memoriam de sancto Thoma :

Uersiculus, *Posuisti domine.*

Ad primas uesperas de sancto Siluestro,

ad memoriam de sancto stephano :

Uersiculus, *Gloria et honore.*

ad memoriam de sancto Thoma :

Uersiculus, *Iustus ut palma.*

Ad matutinas de sancto Siluestro,

ad memoriam de sancto stephano :

Uersiculus, *Posuisti domine.*

ad memoriam de sancto thoma :

Uersiculus, *Iustus ut palma.*

In octaua sancti stephani ad memoriam de sancto thoma ad matutinas :

Uersiculus, *Posuisti domine.*

Eodem die ad memoriam de sancto thoma ad uesperas :

Uersiculus, *Gloria et honore.*

Iste predictus modus et ordo uersiculorum seruetur ad memoriam sanctorum a secundis uesperis diei Natalis domini usque ad uigiliam epiphanie tam ad uesperas quam ad matutinas.]

Ant. *Sub trono.*

Uersiculus. *Letamini in° domino°.*

Ant. *Tu per thome.*

Uersiculus. *Ora pro° nobis°.*

Ant. *Quando natus.*

Uersiculus. *Speciosus forma.*

In octaua sancti° Johannis.

Ad matutinas.

Ant. *Laudes reddant.*

Uersiculus. *Mirabilis.*

Ant. *Summo sacerdocio.*

Uersiculus. *Ora.*

Ant. *Ecce maria.*

Uersiculus. *Post partum.*

Ad uesperas.

Ant. *Innocentes.*

Uersiculus. *Letamini.*

Ant. *Monachus.*

Uersiculus. *Ora.*

Ant. *Quando natus.*

Uersiculus. *Speciosus forma°.*

In octaua sanctorum innocencium.

Ad matutinas.

Ant. *Cultor agri.*

Uersiculus. *Ora.*

Ant. *Ecce maria.*

Uersiculus. *Post partum.*

Ad uesperas.

Ant. *Pastor cesus.*

Uersiculus. *Ora.*

Ant. *Confessor domini°.*

Uersiculus. *Amauit eum.*

Ant. *Quando natus.*

Uersiculus. *Speciosus forma°.*

In uigilia Epiphanie.

Ad matutinas.

Ant. *Opem nobis.*

Uersiculus. *Ora pro°.*

Ant. *Euge serue.*
Uersiculus. *Justus germinabit.*
Ant. *Exultabunt.*
Uersiculus. *Mirabilis deus°.*

[CXXI. DE UERSICULIS DICENDIS PER
ESTATEM AD UESPERAS ET AD
MATUTINAS
A *DEUS OMNIUM* USQUE AD
ADUENTUM DOMINI
AD MEMORIAS DE CRUCE
ET DE SANCTA MARIA
ET DE OMNIBUS SANCTIS
IN FESTIS TRIUM LECCIONUM
ET IN OCTAUIS SINE REGIMINE CHORI
ET IN PROFESTIS DIEBUS :

De sancta cruce ad memoriam
tam ad uesperas quam ad matutinas :

Uersiculus, *Omnis terra adoret
te, deus.*

Ad memoriam de sancta maria
tam ad uesperas quam ad matutinas :

Uersiculus, *Sancta dei genitrix.*
uel, *Post partum uirgo.*

Ad memoriam de omnibus
sanctis ad uesperas :

Uersiculus, *Letamini in domino.*
ad matutinas :

Uersiculus, *Mirabilis deus.*

Isti duo uersiculi qui dicuntur
ad memoriam de omnibus sanctis
non uariantur nisi cum uersiculus
Letamini ad primas uesperas dicitur,
si uespere fiant plurimorum mar-
tyrum uel confessorum. Tunc ad
memoriam de omnibus sanctis ad
uesperas de die dicitur uersiculus,
Exultent iusti.

Similiter ad matutinas cum uer-

siculus *Mirabilis deus* dicitur de die, tunc ad memoriam uersiculus, *Iustorum anime* de omnibus sanctis dicitur.]

[CXXII. [DE BENEDICCIONIBUS.]]¹

Modus et ordo benedictionum seruatur in ecclesia Sarum dominicis diebus quando de dominica agitur et in omnibus festis nouem lectionum tam duplicium quam simplicium nisi in festis beate marie uirginis, et omnium sanctorum.

Ad primam lectionem.

*Alma dei patris
ueniat benedictio nobis.*

*Benedictione perpetua
benedicat nos pater eternus.*

*Ille nos benedicat
qui sine fine uiuit et regnat.*

Ad secundam lectionem.

*Christus ad eterne
nos ducat premia uite.*

*Deus dei filius
nos benedicere et adiuuare dignetur.*

*Uirtus christi
habitabit in cordibus nostris.*

65^a. DE BENEDICCIONIBUS DICENDIS^b PER TOTUM ANNUM^c.

Quociens[cunque] fiunt nouem lectiones per totum annum, dicantur iste sex benedictiones ad matutinas, preterquam in festis beate marie et omnium sanctorum. Dicantur etiam in festis trium lectionum sine expositione euangelii, siue chorus regitur, siue non; et etiam in octauis et infra et in feriis paschalis temporis secundum ordinem nocturnorum.

In primo nocturno^d: [dicuntur hee tres benedictiones].

*Benedictione perpetua
[benedicat nos pater eternus].*

*Deus dei filius
[nos benedicere et adiuuare dignetur].*

¹ H has no heading.

^a This chapter is in CRSA: compare Sarum Brev. vol. 1. after the Kalendar.

^b S Brev. add ad matutinas.

^c R has no title.

^d Brev. has Dicuntur iste benedictiones (in full). S omits.

Ad terciam leccionem.

De celo missus

doceat nos spiritus almus.

Spiritus sancti gracia

illuminet corda et corpora nostra.

Ignem sui amoris

accendat deus in cordibus nostris.

Ad quartam leccionem.

Omnipotens dominus

sua gracia nos benedicat.

Propicius et clemens

sit nobis deus omnipotens.

Ad quintam leccionem.

Christus perpetue

det nobis gaudia uite.

Ad gaudia paradisi

perducat nos misericordia christi.

Ad sextam leccionem.

Intus et exterius

purget nos spiritus almus.

Splendor lucis eterne

nos illuminet sine fine.

Ad septimam leccionem.

Euangelica leccio

sit nobis salus et protectio.

Fons euangelii

repleat nos dogmate celi.

Euangelicis armis

muniat nos conditor orbis.

Per euangelica dicta

deleantur nostra delicta.

Spiritus sancti gracia

[illuminet corda et corpora nostra].

In secundo nocturno :

Omnipotens dominus

[sua gracia nos benedicat].

Christus perpetue

[det nobis gaudia uite].

Intus et exterius

[purget^x nos spiritus almus].

In tercio nocturno^a :

Secundum marcum.

Euangelicis [armis

muniat nos conditor orbis].

[Secundum] matheum.

Euangelica leccio

[sit nobis salus et protectio].

[Secundum] lucam.

Per Euangelica dicta

[deleantur nostra delicta].

[Secundum] iohannem.

Fons euangelii

[repleat nos dogmate celi].^b

^a Brev. has Quando dicitur euangelium secundum matheum dicitur ista benedictio *Euangelica leccio*. secundum marcum *Euangelicis armis*.

^b R puts S. iohannem secund.

Quando expositio euangelii^o non habetur, tunc dicatur^x ad septimam leccionem ista benedictio.

Creator omnium rerum

[*benedicat nos nunc et in eternum*].

Ad octauam leccionem.

Ad octauam leccionem semper dicatur ista benedictio nisi in festis beate marie {et omnium sanctorum, scilicet^o—}^a

Diuinum auxilium

maneant semper nobiscum.

Diuinum auxilium

[*maneant semper nobiscum*].

Ad nonam leccionem.

In unitate sancti spiritus

benedicat nos pater et filius.

A festo sancte trinitatis usque ad aduentum domini in dominicis diebus quando de dominica agitur,

Ad nonam leccionem.

In caritate perfecta

confirmet nos trinitas sancta.

Sunt etiam quedam festa nouem leccionum in quibus ad matutinas expositio euangelii secundum usum Sarum non habetur, uidelicet:—

Festa Sanctorum—

Nicholai episcopi et confessoris.

Lucie uirginis.

Thome apostoli.

Fabiani et sebastiani.

Agnetis uirginis.

Uincencii martyris.

Agathe uirginis.

Gregorii pape.

Benedicti abbatis.

Aldelmi episcopi.

Barnabe apostoli.

Albani protomartyris anglie.

^a not in R.

Translacio sancti Thome martyris:

Margarete uirginis.
 Inuencio sancti stephani.
 Bartholomei apostoli.
 Egidii abbatis.
 Exaltacionis sancte crucis.
 Edithe uirginis.
 Mauricii cum sociis suis.
 Dyonisii cum sociis suis.
 Dedicacionis Michaelis in monte tumba.

Martini episcopi.
 Machuti episcopi.
 Aedmundi archiepiscopi.
 Cecilie uirginis.
 Katerine uirginis.

et in talibus festis benedictio ad septimam leccionem.

*Creator omnium rerum
 benedicat nos hic et in euum.*

Ad octauam leccionem.

Diuinum auxilium.

Ad nonam leccionem una ex istis.

*In unitate sancti spiritus.
 Ad societatem ciuium supernorum
 perducatur nos rex angelorum.*

Et ista ultima benedictio dicitur in festis sanctorum tantum.

In paschali tempore quando chorus regitur et expositio euangelii habeatur,

Ad primam leccionem una ex istis dicitur.

*Euangelica leccio.
 Fons euangelii.*

Quando uero^a expositio euangelii ad primam leccionem dicitur, [tunc] sit ista benedictio^x secunda scilicet:—

Diuinum auxilium.

^a RS dicitur here.

Euangelicis armis.

Per euangelica dicta.

Ad secundam leccionem.

Diuinum auxilium.

Ad terciam leccionem.

Ad societatem ciuium supernorum.

In unitate sancti spiritus.

Ille nos benedicat.

Creator omnium rerum.

In omnibus festis trium lectionum sine regimine chori et in profestis diebus nisi in commemorationibus beate marie uirginis,

Ad primam leccionem una ex istis dicitur.

Alma dei patris.

Benediccionem perpetua.

Omnipotens dominus.

Propicius et clemens.

In festis sanctorum sit ista nona^a benedictio.

Ad societatem ciuium [supernorum perducatur nos rex angelorum].

Et dicatur semper *Rex angelorum* quandocunque^o dicitur^o secundum [usum] Sarum ecclesie, nisi in festis beate marie.

Quando uero de aliquo sancto fiunt tres lectiones cum expositione euangelii, tunc sit^a tertia benedictio, [scilicet] :—

Ad societatem ciuium [supernorum].

Quandocunque [enim]^b fiunt nouem lectiones de temporali per totum annum nisi a festo sancte trinitatis usque ad^o aduentum domini sit ista nona benedictio :—

In unitate sancti spiritus

[benedicat nos pater et filius].

Dicitur^c etiam in festo de corpore christi et in octauis eiusdem [et in festo dedicationis ecclesie, et in dominica infra eiusdem^o octauas et^o in^o octauis^o eiusdem]^d et in exaltacione sancte crucis.

^a R erit ista.
^c R dicatur.

^b S quando uero.
^d from R.

Iste ultime benedicciones dicuntur in festis cum regimine chori paschalis temporis quando expositio euangelii non habetur ad primam leccionem.

Item hee benedicciones sequentes in feriis paschalis temporis ad primam leccionem dicuntur scilicet una ex istis :—

*Deus misereatur nostri
et det nobis pacem.*

*Immensa dei pietas
nos sine fine custodiat.*

Ad secundam leccionem una ex istis :

Ad gaudia paradisi.

Deus dei filius.

Christus ad eterne.

Uirtus christi.

Ad terciam leccionem una ex istis:

In unitate sancti spiritus.

Splendor lucis eterne.

Ille nos benedicat.

Quando uero fiunt tres lecciones de temporalibus^a [per totum annum] cum expositione euangelii, tunc sit ista tertia benedictio :—

In unitate sancti^o spiritus^o.

A festo sancte trinitatis [uero] usque ad aduentum domini diebus dominicis, quando de dominica agitur, sit ista nona benedictio :—

In caritate perfecta.

In omnibus [uero] feriis per annum extra tempus paschale^b et expositio euangelii^o non habetur,

^a R ends here incompletely.

^b S pasche.

In festiuitate omnium sanctorum
dicantur hee benedicciones.

*In caritate perfecta
confirmet nos trinitas sancta.
Per intercessionem sue matris
benedicat nos filius dei patris.
Ad societatem ciuium supernorum
perducat nos rex angelorum.*

*Patriarcharum merita
nos ducant ad regna celestia.
Apostolorum intercessio
iungat nos angelorum consorcio.*

*Martyrum constancia
nos ducat ad celi gaudia.*

*Sancti euangelii leccio
sit nobis salus et proteccio.
Chorus sanctarum uirginum
intercedat pro nobis ad domi-
num.*

*Sanctorum meritis
mereamur gaudia lucis.*

In festis beate marie uirginis.

*Alma uirgo uirginum,
intercede pro nobis ad dominum.*

dicantur iste tres benedicciones,
scilicet^o :—

*Deus misereatur nostri,
et det nobis suam pacem.
Virtus christi
{habitet in cordibus nostris}^a.
De celo missus
{doceat nos spiritus almus}^a.*

In festo omnium sanctorum
[dicuntur iste] benedicciones.

In primo nocturno :—
*In caritate perfecta
{confirmet nos trinitas sancta}^a.
Per intercessionem sue matris,
[benedicat nos filius dei patris].
Ad societatem ciuium supernorum
[perducat nos rex angelorum].*

In secundo nocturno :—
*Patriarcharum merita
nos ducant ad regna celestia.
Apostolorum intercessio
iungat^x [nos] angelorum con-
sorcio.*

*Martirum constancia
nos ducat ad regna celestia^{†b}.*

In tercio nocturno :—
*Sancti euangelii leccio
sit nobis salus et proteccio.
Chorus sanctarum uirginum,
intercede^c pro nobis ad domi-
num.*

*Sanctorum meritis
mereamur gaudia lucis.*

In festis et in^o commemoracion-
ibus beate marie dicantur iste bene-
dicciones.

In primo nocturno :—
Alma uirgo uirginum

^a not in S.
^b S celi gaudia.

^c S intercedat.

^a *Christus marie filius*
sit nobis clemens et propicius.
Sancta dei genitrix
sit nobis auxiliatrix.

Sancte marie merita
nos ducant ad regna celestia.
Que peperit christum,
pro nobis postulat ipsum.
Stella maria maris
succurre piissima nobis^a.

Per marie suffragia
prosit nobis leccio euangelica.
Diuina solacia
nobis impetret uirgo maria.
Ad consorcia angelorum
perducat nos regina celorum.

In commemoratione eiusdem.

Intercede pia
pro nobis uirgo maria.
Stella maria maris
nos protege, nos tuearis.
O mundi regina
da nobis celi minima.
 Et semper demissa uoce dicantur.

Christus marie filius
[sit nobis clemens et propicius].
Sancta dei genitrix.

In secundo nocturno :—

Sancte marie merita
nos ducant ad regna celestia.
Que peperit christum,
pro nobis postulat^a ipsum.
Stella maria maris,
Succurre piissima nobis.

In tercio nocturno :—

Per marie merita
{prosit nobis leccio euangelica}^b.
Diuina solacia
{nobis impetret uirgo maria}^b.
Ad societatem ciuium supernorum
perducat nos regina celorum.

Item alie benedicciones de eadem.

In primo nocturno :—

Pura pudica pia
miseris miserere maria.
Uirgo parens natum
fac nobis propiciatum.
Nos precibus matris
saluet sapientia patris.

In secundo nocturno :—

Uirgo deo digna
peccantibus esto benigna.
Intercede pia
pro nobis uirgo maria.
Que peperit florem
det nobis floris odorem.

In tercio nocturno :—

Conserua famulos
uirgo maria tuos.

^a—^a Written in a late hand over an erasure.

^a S postulet.

^b not in S.

*Sancte marie precibus
benedicat nos pater et filius.
Filius uirginis marie
det nobis gaudia uite.*

p. 61.

68.^a DE MODO TERMINANDI ORACIONES GENERALITER PER TOTUM ANNUM QUANDOCUNQUE DICENDE SUNT.

Videndum nobis^x est et magna intencione intelligendum qualiter oraciones quas ^bad missam siue ad horas^b dicturi sumus concludere debeamus; quod nullo modo scire poterimus nisi per rationem istarum^c oracionum illud intelligamus.

Nullus ad altare patrem pro filio nec^d filium pro patre nominare debet sed oraciones illas quas ad patrem sine mencione filii faciamus sic concludere debemus *Per dominum nostrum iesum christum filium tuum*, &c. sicut istas et multas alias oraciones similes istis—*Concede nos famulos tuos [quesumus, &c.] Deus qui miro ordine*. Unde uersus:—

Per dominum dicas

cum patrem presbiter oras.

Item oraciones, quas ad patrem cum mencione filii facimus circa principium, sic concludere debemus:—*Per eundem dominum nostrum iesum christum* &c. Sicut istas et multas alias similes istis—*Deus qui de beate marie. Largire nobis clementissime pater*.

Si uero circa finem sic concludimus:—*Qui tecum uiuit et regnat in unitate spiritus sancti, deus,*

^a from SA.

^b—^b A ad matutinas et ad missas.

^c A illarum.

^d A uel.

sicut istas et consimiles [istis].
*Presta quesumus omnipotens deus ut
 natus [hodie]. Omnipotens sempi-
 terne deus dirige actus nostros. Da
 nobis quesumus domine imitare. Unde
 uersus:—*

Principio natum memorans finem
 per eundem.

Si circa finem qui tecum dicere
 debes.

Oraciones autem quas facimus
 ad filium sic finimus, *Qui uiuis et
 regnas cum deo patre in unitate sancti^o
 spiritus^o, deus^o: [uel sic *Qui cum
 patre et spiritu sancto:*] ut est *Deus
 qui sanctam crucem. uel Fidelium
 deus. Et sic de ceteris [similibus].*
 Unde uersus:—*

Cum loqueris Christo
 qui uiuis adesse memento.

Item oraciones ad patrem in qui-
 bus mencionem de trinitate facimus
 sic concludimus:—*In qua uiuis et
 regnas deus per omnia secula secu-
 lorum: sicut istas et multas alias^a:—*
*Omnipotens sempiterne deus qui das
 famulis tuis, Populum tuum que-
 sumus domine non deserat pietas tua.*
 Unde uersus:—

Dic in qua uiuis
 ubi mencio fit trinitatis.

Illas^b autem oraciones quas faci-
 mus ad ipsam^x trinitatem tantum
 sic concludimus:—*Qui uiuis et reg-
 nas, deus per.* Sicut istam et con-
 similes:—*Placeat tibi sancta trinitas
 obsequium seruitutis.*

Item oraciones ad patrem in
 quibus mencionem de spiritu sancto
 facimus sic finimus, *Per dominum*

^a A similes.

^b A Istas.

nostrum iesum christum filium tuum, qui tecum uiuit et regnat in unitate eiusdem spiritus sancti deus. Sicut istas et consimiles:—Deus qui corda fidelium, Mentis nostras quesumus domine. Unde uersus:—

Commemorans flamen
eiusdem dic prope finem.

Illas autem quas ad filium facimus cum mencione spiritus sancti sic concludimus:—*Qui cum patre et eodem spiritu sancto uiuis et regnas: sicut istam Domine iesu christe qui introitum portarum.*

Secundum uero romanam auctoritatem nullam oracionem concludimus cum *Per eum qui uenturus est [iudicare uiuos et mortuos]* nisi sit exorcismus in quo per^x diuinum iudicium diabolum ut a creatura dei recedat^x adiuramus. Nam in aliis oracionibus quas per *dominum nostrum* includimus, patrem ut per amorem filii sui subueniat imploramus. In exorcismo autem diabolum per dei iudicium ut effugiat increpamus.

69. GRACIE DICENDE DIUERSIS
TEMPORIBUS ANNI SECUNDUM
ANTIQUUM USUM ECCLESIE ET
EPISCOPORUM SARUM^a.

^bIn uigilia pasche ante prandium^b.

Benedicite. Dominus. Edent pauperes &c.^o Gloria patri^o. Sicut erat^o. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. [Sed libera.] Oremus. Benedic

^a Only in CS.

^{b, b} S Benediciones ante prandium in uigilia pasche.

*domine. Jube domine benedicere°.
Cibo spirituali°.*

[Sequatur] leccio. *Si consurrexistis cum christo que sursum sunt querite ubi christus est in dextra dei sedens.*

Post prandium. *Deus pacis &c.°
Memoriam fecit° &c.° Gloria patri°.
[Sicut.] Agimus tibi gracias° &c.°
Ps. Laudate deum omnes gentes.
Quoniam confirmata. Gloria patri°.
Sicut erat°. ¶ In resurrectione tua
christe. R̃ Celi &c. [Statim sequatur] Dominus vobiscum. Oremus.
Spiritus in° nobis, [domine, tue caritatis infunde ut quos sacramentis paschalibus saciasti tua facias pietate concordēs]. Per dominum nostrum
{iesum christum filium tuum qui uiuit et regnat}°. In unitate eiusdem spiritus sancti deus. Dominus vobiscum. Et° cum°. Benedicamus domino [sine Alleluya. Deo gracias.] {dicatur Ps. De profundis clamaui}°.*

In die pasche.

Benedicite. Dominus. Hec dies &c.° Gloria patri. Sicut erat. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. [Sed libera.] Oremus. Benedic domine°. Jube domine. Mense celestis.

[Leccio.] *Expurgate uetus fermentum ut sitis noua conspersio sicut estis azimi: etenim pasca nostrum immolatus est christus, itaque epulemur in domino, {et non ulterius}°.*

Post prandium. *Qui dat escam omni carni. Confitemini domino celi. Tu autem domine miserere nostri. Deo gracias. Ps. Laudate deum omnes gentes. [Quoniam confirmata. Gloria patri. Sicut erat.] ¶ In*

resurreccione tua Christe. [*R Celi et terra letentur, Alleluya.*] *Dominus uobiscum. Et cum spiritu tuo. Oremus. Spiritum in nobis. Per dominum. In unitate. Dominus uobiscum. Benedicamus domino* [sine *Alleluya.*] {Ps. *De profundis* sed statim post *Benedicamus domino* sit dicendo *Anime omnium fidelium defunctorum per misericordiam dei in pace requiescant.*

Benedicite. Dominus det nobis suam pacem et requiem sempiternam.}°

Eodem modo dicuntur per totam ebdomadam; et hec leccio scilicet *Expurgate* omnibus dominicis diebus° usque ad ascensionem^x dicitur.

[Ad cenam uero per totum annum dicitur benedictio scilicet *Cenam sanctificet qui nobis omnia prebet. In nomine.*]

Post cenam [uero per hanc ebdomadam hoc modo dicitur] {*Benedicite. Dominus. Cenam sanctificet qui nobis omnia prebet. In nomine patris.*}° *Hec dies &c. V In resurrectione tua° christe°.* *Dominus uobiscum. Oremus. Spiritum in nobis,* [et finiatur ut predictum est: *Dominus uobiscum*]. *Benedicamus domino*° [sine *Alleluya*]. Non dicitur psalmus *De profundis* post cenam secundum usum Sarum ecclesie, sed statim post *Benedicamus domino* sic dicendo *Anime omnium fidelium defunctorum per misericordiam dei in pace requiescant.*

[Per reliquum uero tempus totius anni dicitur post cenam] *Benedictus deus in donis suis. Et sanctus in omnibus operibus suis. Adiutorium* {*nostrum in nomine domini*}°. *Qui*

fecit. Sit nomen domini°. *Ex hoc nunc.* Non dicitur *Oremus* sed sic:—*Retribuere dignare* ut supra.

[Nulla die per annum dicitur psalmus *De profundis* post cenam secundum usum predictum.]

In die[bus] ueneris et in uigiliis et in quatuor temporibus et quocienscunque ieiunium est preceptum [extra quadragesimam et ebdomadam pasche] dicuntur [iste benedicciones] ante prandium.

[*Benedicite. Dominus.*] *Edent pauperes* cum leccione. [*Gloria patri. Sicut. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Sed libera. Oremus. Benedic. Jube domine. Cibo spiritali.*]

[Leccio.] *Gracia domini nostri* usque ad hec uerba *omnibus nobis* tantum.

Et° post prandium. *Deus pacis. Memoriam* {*fecit* et cetera more solito}°. [*Gloria. Sicut. Agimus. Laudate deum omnes gentes. Quoniam confirmata. Gloria. Sicut. Kyrieleyson Christeleyson Kyrieleyson. Pater noster. Et ne nos. Sed libera. Dispersit dedit. Justicia eius. Benedicam dominum. Semper laus. In domino laudabitur. Audiant mansueti. Magnificate. Et exaltemus nomen. Sit nomen. Ex hoc nunc. Retribuere dignare. Benedicamus domino. Deo gracias.*]

Notandum quod ante hanc oracionem *Retribuere dignare*° nunquam dicitur *Oremus*, {quecunque benedicciones dicantur}° [secundum usum Sarum]^a.

^a S has this paragraph earlier in a transposed order.

Quodcunque^a duplex* festum [in] die ueneris contigerit extra quadragesimam et ebdomadam [pasche excepto die] natalis domini dicantur hee predictae benedictiones ^bde ieiunio scilicet *Edent pauperes* et cetera more solito. Hoc eodem modo dicantur per totam quadragesimam exceptis diebus dominicis et in feriis et in festis, quodcunque fuerit siue simplex siue duplex sed cum hac lectione^b *Frange esurienti* et cum psalmo *Miserere* scilicet post prandium [loco *Laudate dominum*, scilicet per hanc rationem quia huiusmodi benedictiones sunt de natura temporalis et non sanctorum]. {Quandocunque enim dicitur missa de ieiunio in quadragesima dicuntur benedictiones ante prandium cum hac lectione *Frange* et cum psalmo *Miserere* post prandium.}^o

Ceteris autem [omnibus] diebus [tocius anni] {scilicet extra tempus pasche et quadragesime et quando non est dies ueneris nec ieiunium preceptum}^o [et in die natalis domini quacunque die contigerit et in omnibus dominicis quadragesime] dicantur hoc modo [benedictiones, scilicet:—ante prandium

Benedicite. Dominus.] Oculi omnium &c. [Gloria. Sicut. Kyrieleyson Christeleyson Kyrieleyson. Pater. Et ne. Sed libera. Oremus.

^a S Quandocunque.

^{b-b} S tam ante quam post prandium et cum lectione *Gracia domini nostri*. Similiter fiat in quarta feria in capite ieiunii cum tribus diebus sequentibus.

Feria secunda prime ebdomade quadragesime et abhinc cotidie usque ad uigiliam pasche exceptis dominicis diebus, quodcunque fuerit simplex uel duplex, dicuntur predictae benedictiones supradicto modo, scilicet *Edent* cum hac lectione

*Benedic. Jube domine. Mense.] Cum°
leccione^a [Deus caritas].*

Post prandium *Deus pacis &c.*
*Confiteantur [tibi] et cetera more
solito.*

Gracie ante gentaculum.

*Benedicite. Dominus. Apposita
et apponenda benedicat dei patris in
nomine patris.*

Post gentaculum.

*Pro tali conuiuio benedicamus
domino. Anime omnium fidelium.*

Gracie post gentaculum, quod
sit aliquando loco prandii.

*Benedictus deus, et cetera sicut
supra ad cenam.*

Gracie dicende sunt ante pran-
dium quod sit aliquando hora cene,
dicantur sicut ante prandium preno-
tata sunt. Post huiusmodi prandium
dicitur *Benedictus deus in donis &c.*
ut supra ad cenam prenotatum est.

^bDictis uerogratiis post prandium
tantum omni die per annum exceptis
festis duplicibus dicitur^b, *De profundis*
sine *Gloria patri* [sed] cum *Kyrieley-
son Christeleyson Kyrieleyson. Pater
noster. Et ne nos. [Sed libera.]
Requiem eternam. [Et lux.] A
porta inferi. [Erue domine.] Credo
uidere. [In terra uiuentium.] Domi-
nus uobiscum. [Et cum spiritu.]
Oremus. Absolve quesumus [domine]
&c. Per christum dominum nostrum.
[Amen.] Requiescant in pace. Amen.
*Benedicite. Dominus. [Deinde] se-
quatur hoc modo Det uiuis gratiam,
defunctis ueniam, ecclesie et regno
pacem, et nobis uitam eternam. Amen.**

^a S Leccio.

^b S Cotidie per annum exceptis festis princi-
palibus dicitur post oracionem *Retribuere* iste
psalmus,

70. [DE DUPLICI FESTO.]^a

1. Hec obseruentur in omni duplici festo per annum quod chorus regatur a quatuor clericis in capis sericis; et ab eisdem cantetur inuitatorium cum psalmo *Unite* ad gradum chori.

Dicitur et responsorium ad utrasque uesperas a tribus clericis de superiori gradu in capis sericis ad gradum chori.

2. Ad matutinas uero omnes antiphone in superiori gradu incipiantur, in primis a dignioribus, et sic descendendo gradatim.

Omnes uersiculi ad utrasque uesperas et ad matutinas a duobus pueris in superpelliceis ad gradum chori dicuntur.

Benedicamus a duobus clericis semper de secunda forma in superpelliceis inter rectores principales et secundarios dicitur nisi ad matutinas in die natalis domini tantum.

Item dicuntur et respondeantur a duobus de superiori gradu, loco et habitu predicto. Secundum uero *Benedicamus*, si habeatur, semper a duobus pueris in superpelliceis post sacerdotem dicitur.

Omnia responsoria a duobus rectoribus incipiantur, et in superpelliceis ad gradum chori: tercium sextum et nonum uero a tribus cantentur, loco et habitu prenotato.

Omnes lecciones in pulpito in superpelliceis legantur. Prima et secunda leccio a clericis de secunda forma legantur. Tercia et sic deinceps a clericis de superiori gradu ascendendo gradatim legantur.

^a This chapter is only in R and has no heading.

Primum et secundum respon-
sorium a duobus clericis de secunda
forma cantentur: tertium a tribus
de eadem forma cantetur. Quartum
et sic deinceps a clericis de superiori
gradu ascendendo gradatim supra-
dicto modo cantentur.

3. Ad laudes omnes antiphone
in superiori gradu discurrunt et anti-
phona super *Benedictus* ab excel-
lenciori ex parte chori incipiat.

4. Preterea in omnibus festis
de inferioribus duplicibus ut supra
notatur, omnia responsoria ad matu-
tinas a duobus cantentur, nisi nonum,
quod a tribus; et tunc prima leccio
semper legatur a puero secunda et
tercia a clericis de secunda forma;
quarta et sic deinceps a clericis de
superiori gradu ascendendo gra-
datim in superpelliceis in pulpito
legantur.

Primum uero et secundum re-
sponsorium a duobus pueris can-
tentur et tertium responsum a
duobus de secunda forma.

Quartum responsum et sic
deinceps a clericis de superiori
gradu ascendendo gradatim supra-
dicto modo cantentur, et tunc
omnes antiphone super laudes in
secunda forma discurrant.

5. In festo autem Omnium
Sanctorum lecciones et responsoria
in primis a dignioribus personis
legantur et cantentur, descendendo
gradatim. Ita tamen quod octaua
leccio a puero legatur et nona ab
aliquo sacerdote de superiori gradu.

Ad primam et ad alias horas
omnes antiphone in superiori gradu
incipiantur: responsoria et uersiculi

a singulis clericis de secunda forma ex parte principalis rectoris dicuntur, loco nec habitu mutato sed ad altare conuersi †.

Ad utrasque uesperas antiphone uel antiphona super psalmos in superiori gradu incipientur. Capitula yma uoce a sacerdote dicuntur loco nec habitu mutato sed ad altare conuerso; quod per totum annum obseruetur in capitulo dicendo. Antiphona super *Magnificat* ab excellenciori ex parte chori incipiatur.

Ad utrumque completorium antiphona super psalmos in superiori gradu incipiatur. Uersus *Custodi nos* semper ab uno solo puero ex parte chori principalis dicitur, loco nec habitu mutato sed ad altare conuerso. Antiphona super *Nunc dimittis* ab excellenciori ex parte chori incipiatur.

Item ad utrasque Uesperas et ad Matutinas ad *Benedictus* et *Magnificat* thurificetur altare a duobus sacerdotibus in capis sericis.

Similiter fiat ad *Te deum* in festis duplicibus quandocunque dicitur. Chorus uero a duobus pueris thurificetur. Quando enim non dicitur *Te deum* in festis duplicibus ut in aduentu et quadragesima, tunc non thurificetur altare nec chorus in repetitione ultimi responsorii.

Preterea in omnibus festis duplicibus paschalis temporis ad matutinas omnes antiphone ante lectiones et super laudes in superiori gradu incipientur, in primis a dignioribus et sic descendendo gradatim, omnes lectiones et omnia responsoria a duobus clericis de

superiori gradu dicuntur ascendendo gradatim, ita quod tercium respon-
sorium a tribus cantetur : et cetera.

71. HEC SUNT FESTA IN QUIBUS
AD SECUNDAS UESPERAS NULLA
FIET MEMORIA DE FESTIS TRIUM
LECCIONUM IN CRASTINO CON-
TINGENTIBUS^a.

Festum purificationis beate
marie.

Festum natiuitatis beate marie.
Dominica in albis.

Festum sancte trinitatis.

Festum de corpore christi.

CXXIII. [CANTUS COMMUNES.]¹

1. De modo dicendi *Deus*
in adiutorium ad uesperas et ad
alias horas :—*Deus in adiutorium*
meum intende. Domine ad adiu-
uandum me festina. Gloria patri et
filio et spiritui sancto. Sicut erat
in principio et nunc et semper et in
secula seculorum Amen. Alleluya.
Laus tibi domine, rex eterne glorie.

2. De modo faciendi finem
in leccionibus legendis ante epi-
stolam ad missam et in tribus noc-
tibus ante pascha et in crastino
omnium sanctorum et in uigilia
mortuorum quando corpus affuerit,
et in trigintalibus et in anniuersariis
incoandis exequiis mortuorum lec-
ciones sic finiantur :—*Ecce nunc in*
pulvere dormio : et si mane me que-
sieris non subsistam.

¹ This chapter is only in H and has no heading.
For the Music see Appendix.

^a This chapter is only in R.

3. Et quodcumque *Kyrie* dicitur ad seruicium mortuorum dicitur tali cantu:—*Kyrieleyson. Christeleyson. Kyrieleyson.*

4. Item de modo dicendi *Per dominum* post oraciones ad uesperas et ad matutinas et ad alias horas:—*Per dominum nostrum iesum christum filium tuum, qui tecum uiuit et regnat in unitate spiritus sancti, deus per omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo.*

Ad completorium et ad alias horas diei et in uigiliis defunctorum et ad missam hoc modo dicitur:—*Per dominum nostrum iesum christum filium tuum, qui tecum uiuit et regnat in unitate spiritus sancti, deus per omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. Benedicamus domino.*

5. De modo dicendi capitula:—*Tu in nobis es domine, et nomen sanctum tuum inuocatum est super nos; ne derelinquas nos, domine deus noster.*

6. ¹Sciendum quod *Hostias et preces* nunquam dicitur ad missam nisi quando corpus fuerit presens uel in trigintalibus uel in anniuersariis¹.

7. In dominicis diebus per annum ante missam processio fiat et preces dicantur laicis. Et si aliqua festa uel festum debent teneri in aliqua ebdomada uel ieiunium pronuntiari, sacerdos ipse pronunciet: et si sententia data esse debet: preces et huiusmodi sententia fiant

¹—¹ This passage and all the foregoing directions are in red in H: the next paragraph in black.

ante missam et non post euangelium sicut agunt indiscreti quasi corruptentes missam.

8. De modo legendi leccionem in secunda lectione diei pasche de expositione gregorii pape, *Angelus dixit ad mulierem:—Sed ite dicite discipulis eius et petro quia precedet uos in galileam. Querendum nobis est cur nominatis discipulis petrus designatur ex nomine. Sed si hunc angelus non exprimeret nominatim quia magistrum negauerat; uenire inter discipulos non auderet. Tu autem, domine, miserere nostri.*

9. De uersiculis dicendis:—*Resurrexit dominus. R. Sicut dixit uobis, alleluia.*

¹Ita *✠ Ipse inuocauit me* uel *✠ notum fecit dominus* dicuntur, et respondeantur.

In natali et in paschali tempore uersiculi post responsoria ad horas respondeantur cum *Alleluia* preter ad nonam et ad primam: qui dicuntur sine *Alleluia*¹.

10. In die pasche ad uesperas procedant ad fontes cum oleo et crismate, ordinata processione cum cruce et ceroferariis et thuribulario; deinde oleum et crisma a duobus diaconis de secunda forma deferatur qui induti sint albis: et primum *Alleluia* incipiant rectores chori; deinde chorus ex parte decani primum uersum psalmi totum dicat cum *Alleluia*: deinde chorus ex parte cantoris totum alium uersum psalmi cum *Alleluia* canant: et sic alternatim totum psalmum canant; et in fine

(p. 158.)

¹—¹ This paragraph is in black in H.

psalmi tota antiphona a toto choro cantetur. *Alleluya. Laudate pueri dominum: laudate nomen domini, alleluya. Sit nomen domini benedictum: ex hoc nunc et usque in seculum, Alleluya.*

Et sic totus psalmus cantetur. Deinde eundo ad crucem dicitur antiphona et psalmus cantetur: et semper post unumquemque uersum in prima parte in qua dicitur uersus dicitur *Alleluya. Alleluya. In exitu israel de egypto: domus iacob de populo barbaro, Alleluya. Facta est iudea sanctificatio eius: israel potestas eius, Alleluya.*

Et sic dicatur totus psalmus cum *alleluya*, ut supra dictum est.

II. De *Benedicamus* quando et quomodo debet dici. Sciendum quod omnibus dominicis simplicibus et feriis et festis nouem leccionum simplicium quando Inuitatorium a tribus non dicitur, et in festis trium leccionum per totum annum dicitur in ecclesia Sarum tam ad uesperas quam ad matutinas *Benedicamus domino*¹.

In festis uero duplicibus et in festis quando Inuitatorium a tribus canitur, dicitur aliquod proprium *Benedicamus* de historia festi de quo agitur uel aliquid aliud quod festo conueniat. In paschali uero tempore quando duo *Benedicamus* dicuntur in talibus uero festis cum *Alleluya* dicuntur, ultimum semper cum hoc cantu:—*Benedicamus domino, Alleluya*¹. A die uero pasche usque in crastinum octauarum di-

¹ For the Music see Appendix.

citur utrumque *Benedicamus* cum *Alleluya* ad utrasque uesperas et ad matutinas. Similiter fit in ebdomada pentecostes et in festis supradictis. Dominicis autem huius temporis et aliis feriis et festis ut dictum est prius dicatur *Benedicamus domino*¹.

Sciendum uero est quod in die Natalis domini semper *Benedicamus* dupliciter et quatuor diebus sequentibus, et in die Circumcisionis post memoriam de octauis et in annunciacione beate marie quando post pascha celebratur et in Inuencione sancte crucis et in die Ascensionis ad secundas uesperas quando Inuencio sancte crucis in crastino celebratur, et semper cum tali cantu *Benedicamus domino*: et in tempore paschali cum *Alleluya*.

In festis uero sancti Michaelis et sancti Andree infra aduentum et in annunciacione dominica infra quadragesimam simpliciter dicitur secundum quod et dicitur ultimum in festis quando Inuitatorium a tribus canitur nisi in paschali tempore: et eciam tunc dicitur simpliciter post memorias sed cum alio cantu et *Alleluya* ut supra dictum est.

12. Quod si in die pasche ad fontes eundum non est, ut in locis ubi fontes non habentur, tunc post primam collectam dicto *Benedicamus*, incipiatur in sinistro choro antiphona *Alleluya* cum psalmo *Laudate pueri*, ut alibi dictum est: et post unumquemque uersum repetatur primum *Alleluya* ut supra: et

¹ For the Music see Appendix.

post psalmum et *Gloria patri* repetatur tota antiphona. Deinde dicat sacerdos *Ÿ Surrexit dominus de sepulcro*, cum oratione: debet dici ad fontes.

Deinde procedant ante crucifixum et inchoetur in dextro choro antiphona *Alleluya*, ut supra; psalmus *In exitu israel*: et sic dicatur totus psalmus ut supra cum *Alleluya*. Post psalmum dicat sacerdos *Ÿ Dicite in nacionibus*: oracio, *Deus qui pro nobis filium tuum*.

In redeundo de sancta maria aliqua solempnis antiphona dicatur ut supra dictum est: et sic uespere finiantur.

Quod si processio non sit facienda, ut in capella et alibi ubi crucifixus non habetur, tunc omnia fiant ut dictum est, excepto quod non dicatur antiphona de sancta maria nec oracio, eo quod non fit processio.

APPENDIX I.

[CARTA OSMUNDI.]¹

In nomine sancte et indiuidue trinitatis, ego Osmundus¹ Sarum ecclesie episcopus, omnibus Christi fidelibus tam posteris notifico quam presentibus ad honorem domini nostri iesu christi, sanctissimeque MARIE uirginis, et pro salute animarum Willelmi Regis et uxoris sue regine Matilde atque filii sui Willelmi regis Anglorum regni successoris, pro salute eciam anime mee ecclesiam sarum me construxisse, et in ea canonicos constituisse, atque illis uiuentibus canonice bona ecclesie ita sicut ipse optinueram libere et ut exigit regularis censura canonice in perpetuum concessisse. Has scilicet uillas preter militum terras, Eteminister, Aulton', Cerminister, Begminster, Niderbir', Writelinton'. Ecclesiam de Sireburne cum tota decima eiusdem uille, et cum ceteris appendiciis, excepta monachorum decima et sepultura. Ecclesiam de Bera cum decimis et ceteris ibidem appendiciis. Ecclesiam sancti Georgii in Dorcestr' cum decimis et ceteris appendiciis. Dimidiam ecclesiam de mera cum medietate decime et ceteris ibidem appendiciis. Ecclesiam de sarum cum decimis et ceteris ibidem appendiciis, et duas hidas et dimidium in eadem uilla, et sex hidas et dimidium in stratford'; et ante portam castelli sarum terram ex utraque parte uie in ortorum domorumque canonicorum necessitate. Ecclesiam de Wiueleford cum decimis ceterisque ibidem appendiciis. Ecclesias de Potern' et de Lainton' cum decimis ceterisque ibidem appendiciis. Ecclesias de Rammesbir' et de Bedewinde cum decimis ceterisque appendiciis. Et unum molendinum in eadem uilla. Ecclesiam de Wamberg' cum decimis ceterisque ibidem adiacentibus, et unam hidam et dimidium et terram unius bordarii et duodecim acras terre in eadem uilla, et ortulum unum in eadem uilla. Ecclesiam de Farendon' cum

¹ Marginal note also :—Dotatio et fundatio ecclesie Sarum per Osmundum fun-

dantorem. From Registrum Osmundi f. 21.

decimis ceterisque ibidem adiacentibus. Ecclesiam de caning' cum decimis ceterisque ibidem adiacentibus. Ecclesias de calna cum decimis ceterisque ibidem adiacentibus. Ecclesias de Worpa cum decimis ceterisque ibidem adiacentibus. Ecclesias de Marleberg' cum decimis ceterisque ibidem adiacentibus. Ecclesias de Bledbir' cum decimis ceterisque ibidem adiacentibus. Ecclesias de Sunning' cum decimis ceterisque ibidem adiacentibus. Et decem hidas terre in Rotheschamp'. Ecclesias de Granham cum decimis ceterisque ibidem adiacentibus.

Preterea concessi eis medietatem totius oblacionis que super principale offertur altare, exceptis ornamentis. Et tota oblacione ceterorum altarium. Sepulturam insuper totam cum oblacionibus que episcopo missam celebranti offeruntur, preter auri medietatem in eadem ecclesia.

Si¹ quis autem canonicorum, siue ad dedicationem ecclesiarum siue alias, cum episcopo eiusdem ecclesie fuerit, partem oblacionis sicut capellanus habebit.

Ad hoc etiam, duas partes prebende canonici defuncti in usum concessi ceterorum canonicorum, et terciam partem in usum pauperum per unius anni spatium.

Scripta autem est hec carta et confirmata Anno incarnationis dominice M·XC·I., indictione xiiii., Willelmo rege monarchiam totius anglie strenue Gubernante, anno iiij regni eius apud hasting'. Hiis subscriptis testibus.

De illa medietate oblacionis principalis altaris quam retinet episcopus in manu sua, dabuntur uni canonicorum per annum iiij libre quousque prebenda sua perficiatur.

Quisquis uero peruertere hanc voluerit, perpetuo anathematizetur.

Et notandum quod carta ista sigillata est sigillo Regis Willelmi tantum, et habet multas subscriptiones comitum et baronum.

¹ See p. 9.

APPENDIX II.

INSTITUTIO OSMUNDI.¹

Hee sunt dignitates et consuetudines Sarum ecclesie quas ego Osmundus episcopus eiusdem ecclesie in nomine sancte trinitatis, anno ab Incarnatione Domini **MXCI**² institui simul et concessi personis et canonicis eiusdem ecclesie,

participato dominorum archiepiscopi et aliorum coepiscoporum nostrorum consilio, quorum nomina subscripta sunt,
et domini Regis Willelmi interueniente assensu.—

Videlicet [I] ut

decanus et cantor, cancellarius et thesaurarius residentes sint assidue in ecclesia Sarum remota omni excusationis specie.

II. Archidiaconi cum tali moderamine officium archidiaconatus impleant, ut duo semper ex eis residentiam faciant in ecclesia Sarum, nisi necessaria et euidens causa possit eos excusare.

III. Canonicos nichil potest excusare quin et ipsi residentes sint in ecclesia Sarum, nisi causa scholarum et seruitium domini Regis, qui unum habere potest in capella sua,

IV. et archiepiscopus unum,

V. et episcopus tres.

VI. Verumtamen si necesse habuerit canonicus, pro communi utilitate ecclesie uel prebende sue, et hoc fuerit in manifesto, poterit per anni tertiam partem abesse.

¹ Added in a later hand at the bottom of f. 24 of the Registrum Osmundi and the top of the *verso*.

² In the original MS. the date is given as 1016 (M^cXVI.), which is clearly a mistake for 1091 (M^cXCI.).

VII. **Dignitas Decani est, et omnium canonicorum, ut episcopo in nullo respondeant, nisi in capitulo,**

VIII. **et iudicio tantum capituli pareant.**

IX. **Habent etiam curiam suam in omnibus prebendis suis,**

X. **et dignitatem archidiaconi ubicunque prebende assignate fuerint in parrochia nostra, siue in ecclesiis, uel decimis, aut terris,**

XI. **ita quidem quod nulla omnino exigentia in dono uel in assisa, aut aliqua alia consuetudine ab episcopo, uel a quolibet alio, fiat in prebendis eorum,**

XII. **sed omnes libertates et omnes dignitates plenarie et pacifice habent, quas ego Osmundus episcopus in eisdem prebendis habui, aut aliquis alius, cum eas in nostro dominio haberemus.**

XIII. **Quando uero aliquis constituitur canonicus, debet coram fratribus in capitulo iurare, presente euangelio,**

se dignitates et consuetudines Sarum ecclesie inuiolabiliter obseruaturum.

XIV. **Decanus omnibus canonicis et omnibus uicariis preest quoad regimen animarum et correctionem morum.**

XV. **Cantor debet chorum regere quoad cantum,**

XVI. **et potest cantus eleuare et deponere.**

XVII. **Thesaurarius in conseruandis thesauris et ornamentis**

XVIII. **et in administrandis luminaribus preminet.**

XIX. **Similiter Cancellarius in scolis regendis**

XX. **et in libris corrigendis.**

XXI. **Archidiaconi in sollicitudine parrochiarum, et in cura pollent animarum.**

XXII. **Decanus, et cantor, thesaurarius, et cancellarius, duplicem percipiunt communam.**

XXIII. **Reliqui canonici simplicem ;**

XXIV. **sed in communam non percipiat nisi qui residens fuerit in ecclesia.**

XXV. **Si canonicus dedicationi¹ interfuerit aequè percipiat de oblacionibus cum capellanis episcopi.**

¹ At the bottom of the page is added

Hoc inuenies scriptum in quodam textu paruo et ueteri pauperis pretii.

XXVI. Si dominus episcopus ecclesias uel capellas prebendarum dedicauerit, nichil ibi percipiunt capellani episcopi nec alii, nisi solus canonicus cuius fuerit prebenda.

XXVII. Subdecanus a decano archidiaconatum urbis et suburbii,

XXVIII. Succentor a cantore que ad cantariam pertinent, possideant.

XXIX. Si decanus defuerit ecclesie, subdecanus uices eius impleat.

XXX. Succentor similiter et cantor.

XXXI. Archischola debet lectiones ascultare et terminare,

XXXII. et sigillum ecclesie portare,

XXXIII. literas et cartas componere,

XXXIV. et in tabula lectores notare.

XXXV. Et cantor similiter cantatores.

XXXVI. Seniores obsecrandi sunt ut fratres.

XXXVII. Verumtamen si cotidiano sacrificio, uel horis canonicis, absque rationabili causa sepius defuerint, et a decano correpti hoc non emendauerint, debent in capitulo coram decano et fratribus prostrati veniam recipere.

XXXVIII. Si uero de inobedientia et rebellionem uel alio notorio deprehensi fuerint, debent a stallo degradari et ad hostium chori post decanum, uel in choro ultimi puerorum secundum quantitatem delicti penitentiam agere.

XXXIX. Quod si hanc disciplinam neglexerint et incorrigibiles apparuerint, seueriori subiaceant ultioni.

Huius uero constitutionis a me liberaliter facte et concesse, testes sunt hii.

Willelmus rex Anglorum ;

Thomas archiepiscopus ;

Walkelinus episcopus ;

Martinus episcopus ;

Johannes episcopus ;

Hoellus episcopus cenomannensis ;

Robertus episcopus ;

Herbertus episcopus ;

Remigius episcopus ;

Radulfus episcopus ;

Gundulfus episcopus ;

Robertus cancellarius ;

et multi alii, tam clerici quam laici, magni nominis et dignitatis uiri.

APPENDIX III.

[NOUA CONSTITUTIO.]¹

1. Anno ab incarnatione domini M.CC.XIII., In crastino Epiphanie, presidentibus domino R[icardo] Decano, H[ugone] cancellario, et multis aliis quorum nomina subscripta sunt, facta est hec constitutio in capitulo Sarum. Videlicet, quod nunquam maius sigillum debet aperiri, nisi ad confectionem scripti autentici, et hoc fiat in presentia domini Decani Cancellarii et aliorum canonicorum qui commode ad hoc possint venire. Rescriptum autem huius scripti in registro ecclesie Sarum per uisum predictorum debet notari, et in thesauro poni. Istud autem maius sigillum per assensum Decani Cancellarii custodie duorum canonicorum fidelissimorum debet tradi, nisi Cancellarius in propria persona presens ibidem possit esse, qui cum alio canonico sigillum ipsum possit custodire. A die autem constitutionis huius, si qua charta fuerit confecta et impressa illo ueteri osseo sigillo, pro nulla reputabitur, quoniam ipsum sigillum quasi pro dampnato propter multiplices quorundam excessus habetur.

Usus autem minoris sigilli erit ad citationes faciendas, amicales preces offerendas, redditus exigendos, et ad alios usus ecclesie necessarios, secundum uisum et assensum canonicorum et aliorum ad eius custodiam per assensum Decani et Cancellarii deputatorum.

2. Super residentia canonicorum facienda ita prouisum est. Videlicet, quod quarta pars canonicorum per totum terminum statutum continuam annuatim faciat residentiam, una cum quatuor personis ecclesie, qui secundum constitutionem bone memorie Osmundi Sarum episcopi continuam facere tenentur residentiam, exceptis illis canonicis qui per regem Archiepiscopum episcopum exempti sint. Si quis uero statutis terminis suam non poterit, et hoc rationabili causa ostensa,

¹ Registrum Osmundi f. 56 headed there in a later hand Statutum de custodia sigillorum.

facere residentiam, quintam portionem prebende sue secundum ipsius ualorem et rectam estimationem residentibus uel ad alios usus secundum consilium Decani ecclesie necessarios absque omni contradiccione prestatib.¹

4. De habitu et honestate clericorum chorum ingredientium, cuiusunque sint gradus, ita statutum est, quod capas habeant nigras integritate decentes, et ad minus talaes cum superpelliceo cape longitudinem non excedente. Installati pilliolis nigris utantur. Tam installati quam non installati calciamenta habeant honestati et religioni conuenientia, et alia indumenta clericum decencia et in nullo reprehensibilia. Horarum autem tempore, mutua in choro caueant colloquia nisi secretius eliciatur responsio, vel fiat interpellatio propter seruitium, et alia negotia ecclesie facienda. Litibus cachinnis derisionibus modis omnibus abstineant. Si qui uero in huiusmodi fuerint consueti, et a maioribus reprehensi noluerint castigari, per Decanum et capitulum, pena arceantur grauiori. Ante et post tempus horarum in choro seu presbiterio mutuis non utantur colloquiis nisi de bonis moribus; et hoc uoce submissa, quoniam specialiter loca illa orationibus deputata sunt. In aliis autem ecclesie partibus, si uelint, colloquiis utantur. Sollicite tamen prouideant quod eorum colloquium omnimodo tumultu careat. Preterea clerici singuli et uniuersi in ecclesia mutua studeant evitare colloquia cum feminabus, de quibus suspitio possit oriri, quoniam pro talibus non modicum ecclesie possit generari scandalum et detrimentum. Comestiones etiam et potationes cum huiusmodi mulieribus in ecclesia sub anathematis interminatione prohibentur.²

¹ § 3 which follows deals with questions of property arising out of the death of a canon or parochial vicar.

² The two remaining sections deal with

the cathedral vicars and the visitation of prebends. The whole is printed in Registrum Osmundi, R.S. i. 374.

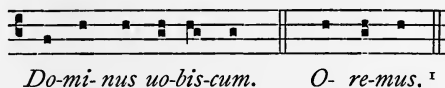
APPENDIX IV

THE FOLLOWING PASSAGES WITH MUSICAL NOTATION ARE OMITTED
IN THE TEXT ABOVE AND HERE COLLECTED IN AN APPENDIX.

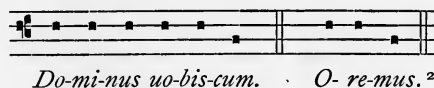
On p. 50.



On p. 67, line 2.



On p. 67, line 11.



line 14.



On p. 69.



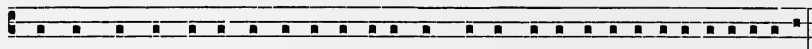
1 S emphasizes the B natural with a ♮.

2 A has the C clef.

3 So S.

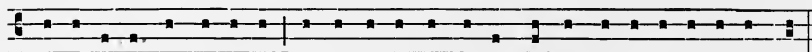
4 A gives D. CD, D for ysaie.

Iterum in eodem.



Numquid parum uobis est molestos esse hominibus, quia molesti estis et deo meo?

Et semper* hoc modo finiatur.



Butirum et mel comedet ut sci-at re-pro-ba-re malum et e-li-ge-re bonum¹.

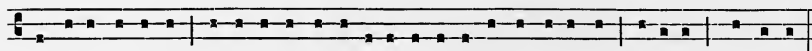
On p. 74.

Hoc modo legantur omnia^o euangelia per totum^o annum, nisi in festis duplicibus tantum : hoc^o modo^o :-



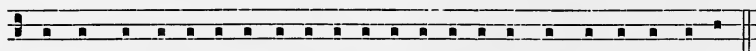
Se-quen-ci-a sancti e-uan-ge-lii se-cun-dum lu-cam².

Chorus respondeat *Gloria tibi domine.*



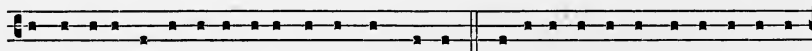
In illo tempore stetit Iesus in medio discipulorum suorum et dixit, Pax uobis.

Iterum in eodem.



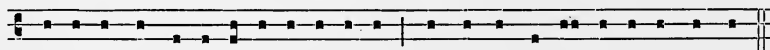
Qua-re³ tur-ba-ti es-tis et co-gi-ta-ci-o-nes ascendunt in corda vestra?

Hoc modo leguntur⁴ omnia euangelia in festis duplicibus secundum usum Sarum ecclesie.



Sequencia sancti euangelii secundum lucam. In illo tempore⁵ stetit Iesus in

1 SA end with a simple C on the last syllable of *bonum*. A has a simple C on the first syllable of *malum*.



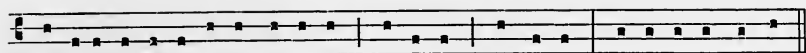
bonum In Chri-sto Ihe-su do-mi-no nos-tro Per Ihe-sum Christum dominum nostrum.

Et hoc modo semper finiatur quilibet epistola.

2 A constantly varies here and later by dropping from the reciting note to B. 3 SA Quid.

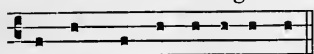
4 S legantur.

5 S gives C.B. BC for *tempore*.



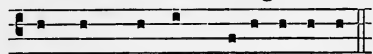
me-di-o di-sci-pu-lo-rum suorum, et dixit: Pax uobis. Quare¹ . . . vestra?

Item in aliis euangeliiis:



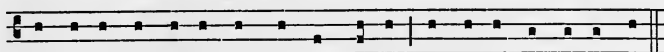
A-men² A-men di-co uo-bis.

Item in aliis euangeliiis:-



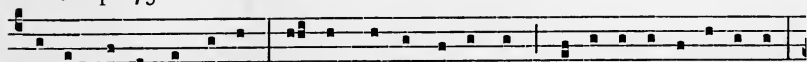
Martha, Martha³, sol-li-ci-ta es.

Et omnia euangelia tam in festis dupplicibus quam in simplicibus per totum annum fiant⁴ hoc modo.

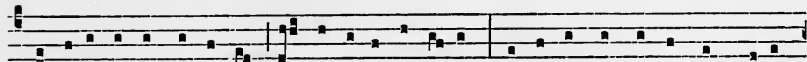


Be-a-ti qui au-di-unt uerbum de-i, et cus-to-di-unt il-lud.⁵

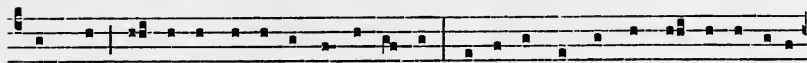
On p. 75.



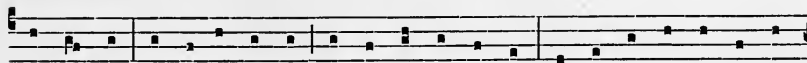
Credo⁶ in u-num deum, patrem om-ni-po-ten-tem, Factorem ce-li et ter-re



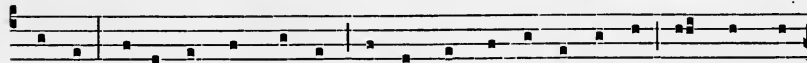
ui-si-bi-li-um om-ni-um et in-ui-si-bi-li-um: et in unum do-mi-num iesum



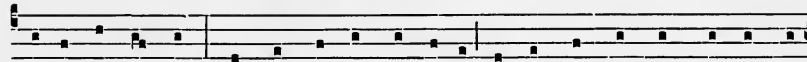
chris-tum, Fi-li-um de-i u-ni-ge-ni-tum, et ex pa-tre na-tum an-te om-ni-a



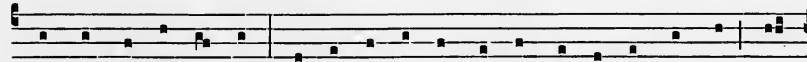
se-cu-la: Deum de de-o, lu-men de lu-mi-ne, de-um uerum de de-o⁷



ue-ro: Ge-ni-tum non fac-tum con-sub-stan-ci-a-lem pa-tri, Per quem om-




ni-a fac-ta sunt: Qui propter nos hom-in-es et propter nos-tram sa-lu-tem



de-scen-dit de ce-lis: et in-car-na-tus est de spi-ri-tu⁸ sanc-to ex

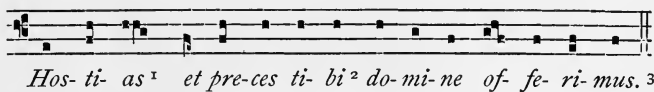
1 SA Quid. 2 A begins on C. 3 A gives C.A for the second *Martha*. 4 S pronunciantur.
5 A has no drop to B. 6 The clef is so placed in S: but in A the signature is \flat and in C the clef is wrongly placed a fifth too low. 7 S gives G.F for deo. 8 C gives G.F.E for spiritus.



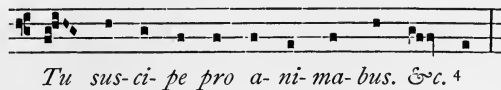
ma-ri-a uir-gin-e: et ho-mo fac-tus est. Cru-ci-fi-xus e-ci-am pro no-bis
sub pon-ci-o py-la-to, pas-sus et se-pul-tus est. Et re-sur-re-xit ter-
ci-a di-e se-cun-dum scrip-tu-ras, et as-cen-dit in ce-lum, se-det
ad dex-te-ram pa-tris: et i-te-rum uen-tu-rus est cum glo-ri-a iu-di-ca-re
ui-uos et mor-tu-os: cu-ius reg-ni non e-rit fi-nis. Et in spi-ri-tum
sanc-tum do-mi-num: et ui-ui-fi-can-tem, Qui ex pa-tre fi-li-o-que
pro-ce-dit: Qui cum pa-tre et fi-li-o si-mul a-do-ra-tur et con-glo-
ri-fi-ca-tur: Qui lo-cu-tus est per pro-phe-tas. Et u-nam sanc-tam
ca-tho-li-cam et a-pos-to-li-cam ec-cle-si-am: con-fi-te-or u-nam
bap-tis-ma in re-mis-si-o-nem pec-ca-to-rum. Et ex-pec-to re-sur-rec-ti-
on-em mor-tu-o-rum, et ui-tam uen-tu-ri se-cu-li. A-men.

On p. 78.

In missis^a uero pro defunctis post ablucionem manuum sacerdotis, statim incipiat idem sacerdos, iunctis manibus, in medio altaris ad altare^x conuersus, ita dicens :-

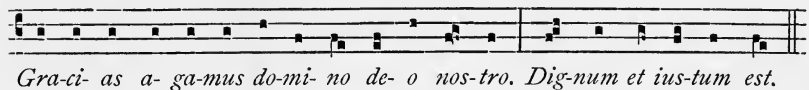
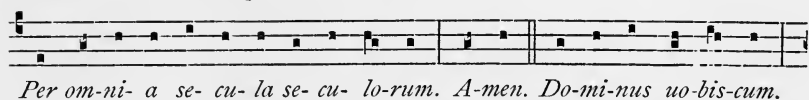


Chorus cantando respondet :-

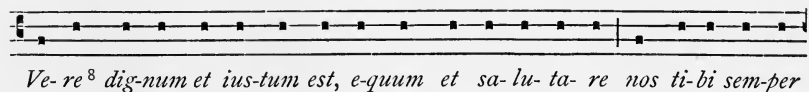


On p. 79.

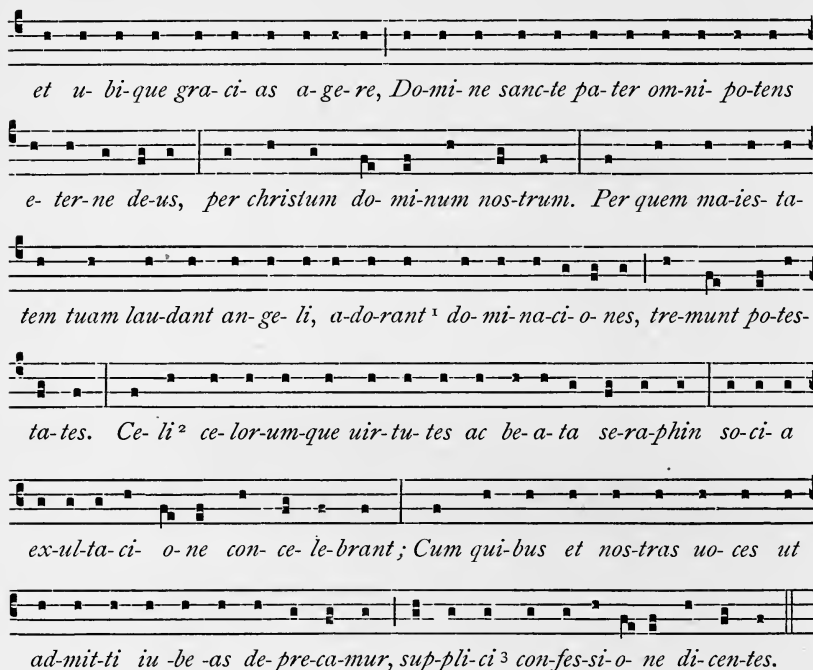
Hoc modo incipiantur omnes prefaciones ad missam per totum annum tam in feriis quam in festis.⁵



Hec prefacio cotidie dicitur⁶ per totum annum nisi in festis et in octauis quando⁷ propria habentur. Ita tamen quod omnes prefaciones totius anni sub hoc tono dicuntur, siue propria habeantur siue non, tam in feriis quam in festis secundum usum Sarum :-



1 C has only a punctum C on the last syllable. A has the C clef. 2 A has C.B. 3 S has ED on the first syllable. A has the following notation, DC.C. BC. C. 4 SA have no notation. 5 A is constantly in error. 6 S Hec est prefacio cotidiana et dicitur cotidie. 7 S per octauas in quibus. 8 A begins with a C.



et u-bi-que gra-ci-as a-ge-re, Do-mi-ne sanc-te pa-ter om-ni-po-tens
e-ter-ne de-us, per christum do-mi-num nos-trum. Per quem ma-ies-ta-
tem tuam lau-dant an-ge-li, a-do-rant¹ do-mi-na-ci-o-nes, tre-munt po-tes-
ta-tes. Ce-li² ce-lor-um-que uir-tu-tes ac be-a-ta se-ra-phin so-ci-a
ex-ul-ta-ci-o-ne con-ce-le-brant; Cum qui-bus et nos-tras uo-ces ut
ad-mit-ti iu-be-as de-pre-ca-mur, sup-pli-ci³ con-fes-si-o-ne di-cen-tes.

On p. 82.

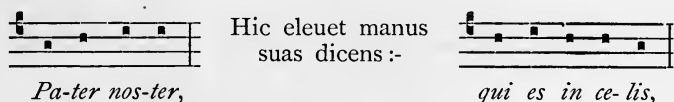
Hic cooperiat sacerdos^x calicem et teneat manus suas supra altare usque dicitur *Pater noster*, ita dicens :-



Per om-ni-a se-cu-la se-cu-lo-rum. Chorus A-men. O-re-mus.
Pre-cep-tis sa-lu-ta-ri-bus mo-ni-ti et (di-vi-na in-sti-tu-ci-one for-
ma-ti au-de-mus di-ce-re)⁴.

1 A drops to A on the first syllable. 2 A begins with a C. 3 A has B.B.B; and adds at the end *Et ideo cum angelis* and the proper prefaces noted in full. 4 S omits this and has no notation at all. A is untrustworthy.

(Hic accipiat diaconus patenam de¹ manu subdiaconi, eamque a dextris sacerdotis extento brachio in alto usque ad *Da propicius* [*pacem*] discoopertam tenens, sacerdote sic dicente)²,



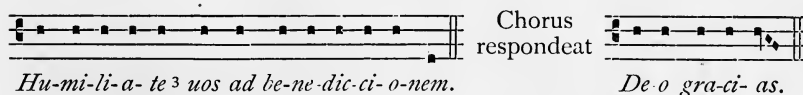
[Et sciendum est quod semper tam in feriis quam in festis dicatur *Pater noster* sub hoc tono :-]



On p. 83.

Per omnia secula seculorum. As above p. 27c.

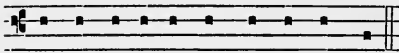
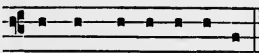
Deinde si episcopus celebrauerit, diaconus, ad populum conuersus, baculum episcopi in dextera manu^o tenens, curuatura baculi ad se conuersa, dicat sic:-



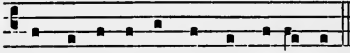
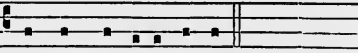
¹ SA a. ² A has this later and begins *Dum dicitur Preceptis salutaribus accipiat &c.*

³ A drops a third on the last syllable and rises by a podatus AC on *uos*. It omits the drop of a fifth at the end.

Deinde¹ episcopus, eukaristia super patenam [re]posita, (mitram sumens et baculum)² super populum faciat benedictionem. (Peracta benedictione statim dicat episcopus more solito:-

	Chorus respondeat	
<i>Et pax de-i sit sem-per uo-bis-cum.</i>		<i>Et cum spi-ri-tu tu-o.</i>

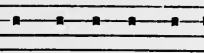
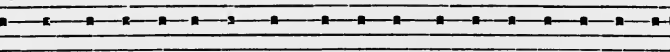
Quando uero non celebrat tunc statim post *Per omnia secula seculorum*)² sequatur :-

	
<i>Pax domini sit semper uobiscum</i> ³ . Chorus	<i>Et cum spiritu tu-o, ut^o supra^o.</i>

On p. 103.

Preterea in uigilia natalis domini dum oratio ante epistolam dicitur, ueniat accolitus ad gradum chori et ibi leccionem ante epistolam legat et terminet sub hoc tono:-

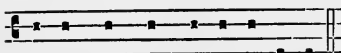
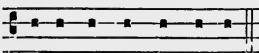
Similiter et omnes lecciones que [legantur] ad missam per totum annum dicuntur^o.

		
<i>Lec-ci-o y-sa-ie pro-phe-te.</i>	<i>Hec di-cit do-mi-nus.</i>	<i>Prop-ter sy-on non</i>
		
<i>ta-ce-bo</i>	<i>et prop-ter hie-ru-sa-lem non qui-es-cam,</i>	<i>do-nec e-gre-di-e-tur</i>
		
<i>ut splendor ius-tus e-ius</i>	<i>et sal-ua-tor e-ius</i>	<i>ut lam-pas ac-cen-da-tur.</i>

Et sic finitur


<i>in sem-pi-ter-num.</i>

On p. 119.

	Chorus respon- deat sic :-	
<i>Ju-be dom-pne be-ne-di-ce-re.</i>		<i>O-ra pro no-bis pa-ter.</i>

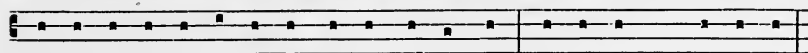
¹ SA. Postea,

² Not in SA.

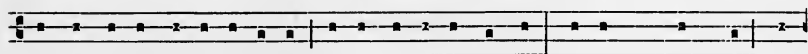
³ C has no notation.

On p. 251, § 1.

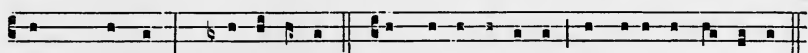
De modo dicendi *Deus in adiutorium* ad uesperas et ad alias horas.



De-us in ad-iu-to-ri-um me-um in-ten-de. Do-mi-ne ... fes-ti-na.

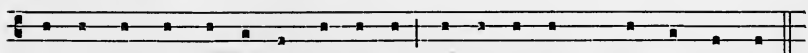


Glo-ri-a pa-tri et fi-li-o et spi-ri-tu-i sanc-to: Sic-ut ... sem-per, et



in ... A-men. Al-le-lu-ya. Laus ti-bi do-mi-ne, rex e-ter-ne glo-ri-e.

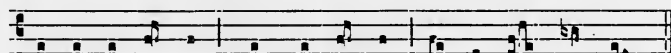
§ 2... lecciones sic finiantur.



Ec-ce nunc in pul-ue-re dor-mi-o, et si ma-ne ... non sub-sis-tam.

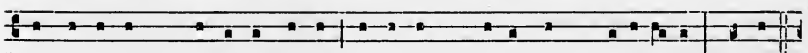
On p. 252.

§ 3. Et quodcumque *Kyrie* dicitur ad seruicium mortuorum dicetur tali cantu.

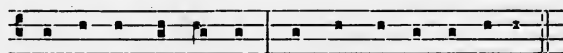


Ky-ri-e-ley-son. Christ-e-ley-son. Ky-ri-e-ley-son.

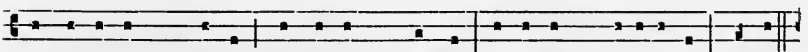
§ 4. Item de modo dicendi *Per dominum* post oraciones...



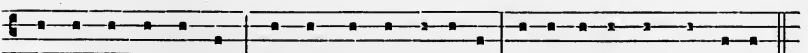
Per dominum ... fi-li-um tuum qui tecum ... deus per ... seculorum. Amen.



Do-mi-nus uo-bis-cum. Et cum spi-ri-tu tu-o.

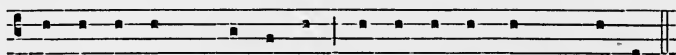


Per dominum ... tuum, qui tecum ... sancti, de-us per ... seculorum. Amen.



Do-mi-nus uo-bis-cum. Et cum spi-ri-tu tu-o, Be-ne-di-ca-mus do-mi-no.

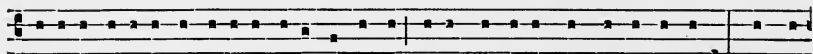
§ 6. De modo dicendi capitula.



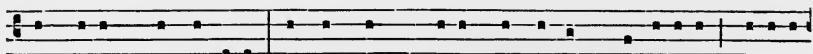
Tu in no-bis ... su-per nos, ne de-re-lin-quas ... nos-ter.

On p. 253, § 8.

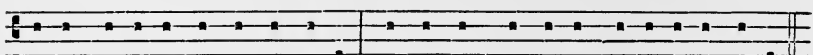
De modo legendi leccionem in secunda lectione diei pasche de expositione gregorii pape, *Angelus dixit ad mulierem.*



Sed i-te di-ci-te discipulis eius et petro quia precedet uos in gali-lead. Querent-



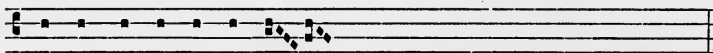
dum nobis .. ex nomine. Sed si hunc ... quia magistrum negauerat ; uentre



in-ter dis-ci-pu-los non au-de-ret. Tu autem, do-mi-ne, mi-se-re-re nostri.

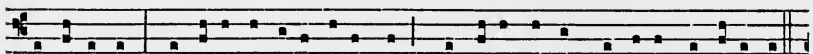
§ 9.

De uersiculis dicendis :-

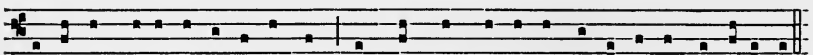


¶. *Re-sur-rex-it do-mi-nus.* R̃. *Sicut dixit uobis, alleluia.*

On p. 254, § 10.

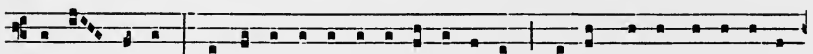


Al-le-lu-ya. Laudate pu-er-i dominum : laudate nomen domini, al-le-lu-ya.

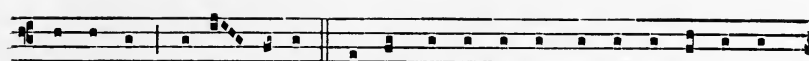


Sit nomen domini be-ne-dic-tum : ex hoc nunc et usque in se-culum, al-le-lu-ya.

Et sic totus psalmus cantetur. Deinde eundo ad crucem dicitur antiphona et psalmus cantetur : et semper post unumquemque uersum in prima parte in qua dicitur uersus dicitur *Alleluia*.



Al-le-lu-ya. In ex-i-tu is-ra-el de e-gyp-to : domus ia-cob de po-pu-lo



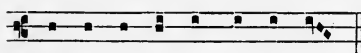
bar-ba-ro, Al-le-lu-ya. Fac-ta est iu-de-a sanc-ti-fi-ca-ti-o



ei-us: is-ra-el po-tes-tas ei-us, Al-le-lu-ya.

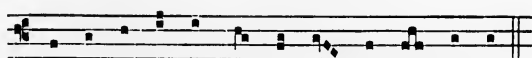
Et sic dicatur totus psalmus cum *alleluya*, ut supra dictum est.

On p. 254, § 11, line 9, and line 29 (on p. 255).



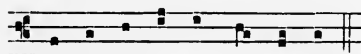
Be-ne-di-ca-mus do-mi-no.

Line 20.



Be-ne-di-ca-mus do-mi-no, Al-le-lu-ya.

On p. 255, § 11, line 42.



Be-ne-di-ca-mus do-mi-no.

THE following index is simply an analysis of the contents of the book ; references to other books have as far as possible been avoided since they would have led far beyond the immediate purpose : but the principal subjects have been treated very fully so that the index may be in itself a useful guide to the Sarum regulations as here laid down.

The liturgical forms are printed in italics and the following abbreviations are employed to describe them.

- A. Antiphona.
- Al. Alleluia with its Verse.
- B. Benedictio.
- Cap. Capitulum or Chapter.
- Ev. Evangelium.
- H. Hymnus.
- I. Introitus or Officium.
- Inv. Invitatorium.
- Lc. Lectio.
- O. Offerenda or Offertorium.
- Or. Oratio or Collecta.
- Ps. Psalmus.
- ℞. Responsorium.
- Sq. Sequentia.
- Tr. Tractus.
- Ÿ. Versiculus or Versus.
- † calls attention to a mistake.

INDEX

SS. Abdon et Sennen, 199

B. *Ab eo sit benedicta*, 71

A. *A bimatu*, 225, 229

B. *Ab ipso (eo) benedicatur*, 66, 183

B. *Ab ipso sanctificetur*, 183

Ablucio, 87, &c.

Absolucio, 202

Absolucionem, 46, 64, 65

ACOLYTUS, a clerk in minor orders or acolyte.

He specially figures as cross-bearer, 41, 52, 53, 59, 107, 131, 160, 204, in a surplice

He brings in the chalice at Mass, 69; helps in preparing the elements, 71; censes the choir, 76; holds the chalice, 79

On Christmas Day he reads the lesson at Mass, 103, 272; and also on Wednesdays and Saturdays in Ember weeks, 104; he wears dalmatic or tunicle at Mass on Christmas Day, 128

He carries the text at the censing at Mass unless the Bishop be celebrant, 76, 129; and a candle for the consecration of the font on Easter Even, 150

Three acolytes were to be in attendance upon the Bishop when he celebrated Mass, 62

B. *Ad consorcia*, 239

B. *Ad gaudia*, 233, 237

A. *Adhesit*, 224, 228

Ÿ. *Adiutorium*, 65

R. *Ad nutum*, 135, 136

B. *Ad societatem*, 235, 236, 238, 239

A. *Ad thome*, 226, 229

ADVENTUS. Advent as the opening season of the year has its services and cere-

(*Adventus*)

monial fully defined as a standard of comparison for the rest

THE SEASON, 40, 55, 71, 93, 98, 99, 215, 254; Deacon and sub-deacon wear chasubles, 62, 91; Preces at Mass, 90

THE FIRST SUNDAY: the duty belongs to the Bishop or Dean, 3

The lights to be provided for this Sunday, 4, 6

The method of services. Evensong, 42-46, 216; Compline, 46, 47; Mattins, 47-49; Lauds, 49; Prime, 49, 50; Chapter Service, 51, 52; Blessing of Holy Water, &c., 52-54; Terce, 54; Second Evensong, 55; Procession, 58, 59; Mass, 61-91

A comparison of this Sunday with other days as regards the ceremonial of the Hours, 55-58; of Procession, 59-61; of Mass, 91, 92

THE FIRST MONDAY: the tabula, 93-95; the Hours, 95-98; the Mass, 100-103

A comparison of this with other ferias as regards the tabula, 95; the Hours, 98-100; the Mass, 103-105

In relation to S. Andrew's day, 195, 255

The fourth Sunday in Advent has tabula ebdomadaria, 33, 34, 109

All Sundays in Advent, 55, 71, 92

Ÿ. *Affluens*, 191

S. Agatha, 221, 234

S. Agnes, 197, 221, 234

Agnus dei, sung at Mass, 23, 24, 36, 38, 66, 75, 205; except on Easter Eve, 152; method of singing, 84

ALBA. Albs were worn by the assistants at the blessing of Holy Water, 52; at Mass, 63, 69, 212

By cross-bearer, taperers and thurifers, &c. at the hours, 112; and procession, 131, 141, 157, 158, 207

On Vigils, Ember days and Good Friday the deacon and sub-deacon wore albs and amices, 63, 103, 182; also at Masses for the dead except at funerals, on All Souls' Day, and for Bishops of Sarum, 102

Worn also by the deacons at the Reconciliation of penitents, 144; by the ministers at the Consecration of Oils, 202, 203; by readers and singers on Easter Even, 145; by deacons in the Easter Even procession, 149, and Easter Day, 253

S. Albanus, 222, 234

S. Aldelmus, 28, 221, 234

All Saints, All Souls, see Omnium

A. *Alleluia*, 152, 158, 161, 253-256

Alleluia added in Christmastide and Eastertide to Antiphons, Responds, &c., 253-256

Alleluia and its Verse sung at Mass between the Epistle and Gospel: two are sung in Eastertide, 101, 169; but the *Alleluia* is omitted from Septuagesima to Easter, 92, 103, 105

method of singing, 17, 18, 21, 70, 71, 72, 101, 157, 163

sung by two superiors in copes on Sundays, 41, 70, 72; and other days, 105, 106, 120, 157, 178, 180, 190, 191

by three superiors on Christmas Day, 106, 107, 151

by the rulers, 70, 133, 168

by two of the second form, 100, 101; in surplices, 105

by two boys, in surplices, 101, 105, 170, 172, 178

by a taperer boy, 101, 105, 197, 201 sometimes at the pulpitum, 70, 105, 133, 151, &c.

sometimes at the choir step, 100, 101, 171, &c.

B. *Alma dei*, 232, 236

A. *Alma redemptoris*, 179

B. *Alma uirgo*, 238

Almucia, almess, or fur tippet, 25, 118

ALTARE

The high altar stood in the middle of the presbytery with a space behind it, 68

Lights were placed on and near it at Mattins, Mass, and Evensong, varying in number from two to eight, 4-6; others were set to light other objects close by or in a corona before the altar, 4-6

These and other ornaments and necessities (such as the cross, 61, 139) were under the charge of the Treasurer, 4-7, and this was so for every altar in the Church except the parochial altar

The clergy bowed to the altar on entering or leaving or crossing the choir as well as to the Bishop or Dean, 14, 16

The choir turned to the altar for the chief parts of the service except the actual chanting of psalms at the Hours; and at frequent intervals during Mass, 18-22

The Rulers of the choir also turned to the altar, 36; and others who began the singing 42, 99, 111, 121, 149, 248; or the *Y* before Lauds, 49; or said the chapter, 43, 123, 248; or collect, 54, 123

Censing of the altar took place as follows: at Evensong, on ordinary double feasts only the high altar, 32, 249; but all the altars on about a dozen chief feasts at first Evensong, 31, 114, 116, 124, 126, 185, 187

At Mattins:—the high altar only in the middle lesson of each nocturn when three were said, and at *Te deum*, on about a dozen chief feasts, 31, 32, 121, 123, 126, 249; but on ordinary double feasts only at Lauds at *Benedictus*, 32, 122, 123, 187; on Easter Day at *Te deum* and *Benedictus*, 155

On ferias and the lowest festivals the altar was not censed either at Evensong or Lauds, 97

The method of censing is fully described, 44 and ff., 66, 72, 76, 113, 114-116, 119, 121, 122, 183, 248

(Altare)

The movements of the celebrant and others at Mass with regard to the altar are described in ch. XXXIX. (92). See also 129, 132, 133, 148, 152, 212

At the blessing of Holy Water the clergy turned to the altar, 52; either the high altar, or on double feasts some other altar, 53. The altar itself was first sprinkled, 53, and other altars were sprinkled in the procession before Mass, 58

At Candlemas the candles were blessed upon the altar, 132; on Maundy Thursday the Holy Oils, 201-205

Throughout Lent the altar was ordinarily hidden by the Lent veil, 139, 140

On Easter Eve all altars were decorated for the festival, but crosses and images were still covered till Easter Mattins, 144

The host was carried from the sepulchre to the altar before Easter Mattins, 153

autenticum, 31, 32, 79, 115, 121

magnum, 68

principale, 32, 53, 61, 123, 124, 126, 134, 139, 172, 258

parochiale, 7

Apostolorum, 114

All Saints or *Salve*, 114

S. Katherine, 114

S. Mark, 114, probably a mistake for S. Martin

S. Martin, 6, 141, 153

S. Mary Magdalene, 115

S. Nicholas, 115, 124

S. Stephen, 115, 124, 223

Other altars, 141

Ÿ. *Amauit eum*, 226

S. Ambrosius, 28, 30, 127, 128, 165, 166, 181

A. *Ambulauerunt*, 224, 228

Amictus, amice, worn with the alb as a covering for head and neck, 63, 102, 112, 182, 202; and occasionally with the surplice, 121, 125

Ampulla used for the Holy Oils, 202-5

S. Andreas. Day, 30, 110, 125, 127, 255; octave, 195, 200

Lc. *Angelus dixit*, 251

A. *Angelus domini*, 168

S. Anianus, 200

A. *Anima mea*, 135

A. *Anima nostra*, 179

R. *Anime eorum*, 51

Anime omnium, 244-247

S. Anna, 28, 29

Anniversarius, 3, 12, 40, 78, 93, 102, 105, 209-212, 250, 251

Ÿ. *Annunciauuerunt*, 223-230

ANTIPHONA. Antiphons sung at the Hours with Psalms and Canticles and in Procession with or without Psalms

The method of beginning antiphons at the Hours, 19, 35, 36, 42, 111

When doubled at Magnificat, 31, 32, 113

of Psalms, 35, 38-40, 42, 46, 47, 49, 54-8, 62, 93, 96-99, 111-3, 117, 118, 122-4, 126, 128, 135-7, 140, 143, 152, 153, 155-9, 160, 163-7, 171, 174, 175, 177, 178, 182, 185, 186, 187, 188, 189, 193, 194, 195, 196, 207, 209, 210, 211, 216, 227, 247-9, 252-4

of Gospel canticles in general, 45

of *Benedictus*, 35, 42, 45, 49, 143, 165, 166, 171, 207, 209, 247-9

of *Magnificat*, 31, 32, 35, 36, 45, 113, 117, 135, 153, 163, 165, 171, 175, 184, 185, 207, 250

of *Nunc dimittis*, 37, 45, 46, 56, 117, 186, 248, 250

of *Quicumque*, 38, 49, 97, 123, 134, 135, 187

Processional, 53, 59-61, 124, 153, 156-9, 160, 163, 164, 168, 169, 172-179, 252, 274, 275

Antiphon BVM in redeundo, 124, 169, 179, 256

Antiphon of All Saints in redeundo, 135

Sung after each verse of the psalm, 53 of Memorials, 173, 223-232

Apostoli, 26, 64 (colours), 181, 190, 192

B. *Apostolorum*, 238

Apparatus solennis, 131

Aqua used at the altar, 68, 71, 75, 87

Aqua benedicta, 41, 107, 132, 146, 207; method of blessing, 52, 53; and sprinkling, 53, 54, 58-60

A. *Aqua thome*, 225, 229

- Aquila, a reading desk on the pulpitum, 70, 101
- Aquilo, 74
- Arausicanum concilium. The canon given on p. 145 seems to be referred to as emanating from Orange, but it is not found in the usual collection of Canons either of the first (441) or of the second Council (529)
- Archæ reliquiarum, 44, 183
- Archidiaconus, four in number, 1; duties, 7, 8; residence, 10; seat, 13, 51; in attendance on the bishop, 138, 144, 202-204; anniversaries, 209
- Archiepiscopus, 11, 206, 262
- Archischola, 261
- A. *Ascendit christus*, 179
- ASCENSIO. Day, 5, 7, 26, 28, 147, 150, 155, 164, 168, 181; services, 174-176, 213, 220, 255
- Vigil, 148, 174
- Octave, 28, 134, 137, 170, 181, 189-194, 214
- Season, 167
- Ash Wednesday, see Caput ieiunii
- A. *Asperges me*, 53
- Aspersio, 53, 54, 58-60
- A. *Assumpta est*, 185
- Atrium, 143, 176
- Aue in eternum*, 86, 87
- Tr. *Aue maria*, 133
- H. *Aue maris stella*, 36
- Sq. *Aue mundi spes*, 133
- A. *Aue regina celorum*, 179
- Aue rex noster*, 60, 61
- Aufer a nobis*, 65
- S. Augustinus, archiep., 30, 127, 165
- episcopus, 28, 30, 127, 181
- Aulton, 259
- Baculum, pastoral staff, 58, 83, 111, 118, 119, 271
- Balsamum, 204
- S. Barnabas, 28, 181-191, 222, 234
- S. Bartholomeus, 30, 127, 222, 235
- SS. Basilides, &c., 198
- A. *Beata dei genitrix*, 179
- A. *Beatus stephanus*, 225, 228
- A. *Beatus uenter*, 224, 228
- Bedewinde, 257
- Begminster, 257
- Ÿ. *Benedicamus*. The versicle with which the hours normally end. When memorials are said, a second *Benedicamus* is said after them.
- The arrangements for singing it are in the hands of the Rulers, 37-39
- The method is given, 254, 255, 275
- simplex, sung by a single boy, 44-46, 185
- duplex, 37, 255, sung by two of the second form, 117, 167, 178, 185, 248; two deacons, 124
- by two boys, 117, 123, 157, 158, 165, 167, 178, 248
- by two superiors, 123
- said also at Mass instead of *Ite missa est* in Advent, 88, 89
- in Lent, but not on Easter Eve, 153
- See also 160, 163, 223
- BENEDICCIO or blessing, of persons or things
- At Mass, Blessing of incense, 66; and of water, 71; and of the Gospeller, 73, 77, 120, 130; and of the oblations, 78; and at the consecration, 80, 81; all by the celebrant
- Blessing of the people by the Bishop, 83, 84, 203, 205
- At Mattins before the lessons, 17, 118-120, 232-240
- At Evensong, 118-120
- Blessing of incense at Mattins, 122; at Lauds during Benedictus, 122; at Evensong during Magnificat, 44, 122, 183, 184
- Blessing of palms on Palm Sunday, 60; of the Oils on Maundy Thursday, 201-205; of Candles at Candlemas, 132; of Salt and water on all Sundays, 52, 53; of New Fire on Easter Eve, 146; and incense, 147
- Blessing at table; 242-6
- at Collation, 215; at *Preciosa*, 18, 52
- at a marriage, 67
- B. *Benediccionne*, 232, 236
- Benedicite*, 242-6
- Benedicite sacerdotes*, 89
- S. Benedictus, 199, 221, 234
- Benedictus*, 19, 20, 35, 160, 207, 219
- prostration at, 23, 208
- censing at, 97, 122, 155, 185, 187

- A. *Benedictus es*, 105
Ÿ. Benedictus qui, 223-230
 S. Bernardus, 36. The quotation is not to be found in his works
 S. Bertinus, 197
 S. Blasius, 198
 Bledbir', 258
 S. Bonifacius, 198
 S. Bricius, 200
- Calciamenta, 263
 Calix, the Chalice, 69, 71, 75, 77, 81-84, 87, 88, 270
 S. Calixtus, 200
 Calna, 258
 Campana: the bells are under the charge of the treasurer, 7
 are silent for the last three days of Lent, 140, till Easter morning, 154
 How rung for Collation, &c., 214, 215, 220
 Cancellarius, or Chancellor, the 3rd in order of the quatuor persone of the Cathedral Church, 1; his duties are defined, 3, 4, 85, 86; his seat, 13, 51. See also 130, 210, 259, 260, 262
 Candela, Cereus. Candles are to be supplied by the Treasurer, 4-7
 The following are the places where candles are specially ordered to be set :
 On the super-altar, 4
 At the altar step, 4
 Round the altar, 4, 6
 In front of the image of our Lady, 4, 6
 Aloft by the relics, crucifix and images, 4
 In the corona before the altar, 4, 6
 On the wall behind the pulpitum, 4, 6
 In the brazen candelabrum, 5
 At the choir step, 6
 In the treasury before the sepulchre, 6
 At S. Martin's altar, 6
 At the west door of the choir, 6
 They are carried by the taperers :
 At the censuring of the altar, 43, 44, 112, 114, 115, 122, 182-185
 At the blessing of Holy Water, 52
 At the Mass at the introit, 62, 65
- (*Candela, Cereus*)
 At the entry of the chalice, 69
 At the Gospel, 73, 102
 At Evensong and Lauds at the Collect, 45; Advent Sunday, &c., 117, 185; not on ferias, 97
 In procession, 150, 163, 178, 203, 253; but see 157
 Carried by the five boys who sung the 8th Respond on All Saints' Day, and the Verse of the 1st respond on Christmas Day, 121, 125
 Carried by the procession of deacons on S. Stephen's Eve, 124
 Blessed at Candlemas and carried in procession, 132
 Use of candles at *Tenebrae*, 142, 143
 Use of candles on Easter Even, 146-148, 150-152, 252; and Easter morning, 153
 Candelabrum, candlestick carried by the taperers, 41, 44, 65, 94, 95, 107
 set down at the altar-step, 65, 69, 185
 a special brazen candlestick holding seven candles, 5
 for the paschal candle, 148, 220; for use on Easter Even, 148
 Candlemas, see Mary S.
 Caning, 258
 Canonicus, the title of secular clergy living under a rule, and of some regular clergy who were not monastic
 The canons of Sarum belonged to the former class and formed the Chapter or corporation of clergy to whom the care of the Cathedral and its services was entrusted, 257
 At the head of the Chapter were the Four Principal persons, the four Archdeacons, the Sub-dean and Succentor, 1, who held special offices, 2-8
 The Canons owed their position to the Bishop, 2; but when once instituted by him, they were subject solely to the Dean, 2, 8; and to the Chapter and the Bishop in Chapter, 8
 They had a right to a stall in choir, and a place in the Chapter-house, 2, 13, 51
 Their income was drawn from two sources, (a) their prebend i.e. the individual estate which each held

(Canonicus)

severally, (*b*) their share of the communia or common fund, 2, 8

The prebend was frequently a benefice or a part of a benefice

The Canon received possession of this from the Dean, and as holder of this he was a prebendarius, 2

Canons consequently often were involved in two rival obligations, (*i*) as clergy of the Cathedral Church, (*ii*) as Rectors of their various prebendal Churches

They got over the difficulty by appointing a vicar as deputy to do their work in one or both respects—a Vicar choral to fill their place in choir and a parochial Vicar for the prebendal parish, 2

Their rights and duties in the latter were jealously guarded, 8, 9, 10, 258, 262

Rules for their residence are given, 11; but these were not kept, but were constantly being modified by later Statutes. See 262, 263, as well as other later changes

Rules for dealing with the estate of a dead Canon are given, 11; the prayers to be said for him are specified, 12; and for his funeral, 207; and anniversaries, 209–212

In discipline they were subject to the Dean, who had considerable powers, 8, 12, 43, 263

The Canons were of various ages and degrees: some were only boys, 13, 51

They were especially responsible for parts of the service on various days, 33, 41, 106–108, 123, 152, 154, 159, 162 (a deacon)

A. *Cantabani*, 225, 228

Cantor or precentor, 60. The precentor was the second in order of the four principal persons of the Chapter, 1; his duties were defined in S. Osmund's Institution charter, 258–262; and are amplified in Cap. III (3) and X (10) of the Consuetudinary, 3, 10; he had charge of the boys and was responsible for the conduct of all services

(*i*) He therefore shared with the chancellor the responsibility for the Tabula and arranged the assignment of the duty

(Cantor or precentor)

of singing and serving to various persons, sometimes being governed in this by custom as the Chapters on the Tabula direct, sometimes having a discretion, 32, 34, 41, 46, 104, 112, 117, 123, 124, 126, 128, 157, 159, 163, 165, 171, 180, 186, 196

It is uncertain at times whether this discretion rests with him or with the Ruler of the choir, 117, 128, 163, 186; and contrast 37 with 46 and 117

(*ii*) He sometimes officiated himself as Ruler of the choir, viz. on greater double feasts, 3, 76, 85, 130; or in some less definite capacity, 60, 61, 112, 151; and at other times merely superintended the Rulers, 3; and indicated to them or others the prescribed music, 35, 39, 95, 151, 179, 205

His seat was that nearest to the gangway at the N.W. of the choir and corresponded with that of the Dean on the other side, 13, 14; consequently this side was called Cantoris, as opposed to Decani, 33, 44, 76, 85, 86, 117, 129, 184, 253

In Chapter he sat next to the Bishop, on his left, 51

When the Bishop was present he instructed him in the music in person, 3

His anniversary, 210

The Succentor was his deputy, 8

Cantores, those who sing Respons, &c., 118–120

CAPA. Copes were worn of two kinds:

(*i*) *Capa nigra*, the ordinary dress of clergy in choir, was worn over the surplice at all times except on the greatest festivals at Procession and the Mass, 24; and on some other occasions, 24–26, 157

All the clerks wore it, even the boys, 20, 47; but for some functions it was taken off, 118

See also 104, 151, 207, 263

(*ii*) *Capa serica* of various colours

Worn over the surplice, 26, 40; by all clerks at Procession and Mass on great festivals, 24

(Capa)

- by the Rulers of the choir at all times in choir, 25; with one slight exception, 39, 40, 131. See also 118, 248
- by the singers of the Respond at Evensong, 43, 112, 174, 175, 182, 216
- by the officiant in censing the altars, 44, 45, 113, 121, 182, 250; in blessing Holy Water, 52; new fire, 146; in procession, 157, 158

The use of colours is given, 26, 27

- by the singers of the Gradual, 70; of the *Alleluia*, 70, 71, 105, 129, 151; of the Tract, 72, 92, 212; of *Rex Sanctorum*, 151; of the Invitatory, 186; the respond at Evensong, 248
- by the Bishop, 111, 112, 119
- by the readers of lessons at Mattins, 118, 213; and at Mass on Christmas Day, 128
- by the deacons in procession on S. Stephen's Eve, 124
- by the archdeacon at the Reconciliation of Penitents, 144
- by those who carried relics in procession, 175; or assisted at the consecration of oils, 201

Capella, 9, 11, 31, 125, 256

Capellanus, 9, 115, 116, 184

CAPITULUM.

- (i) The Chapter or short passage of Scripture read at all the Day Hours
The directions for saying the Chapter are given, 18, 19, 43, 54, 93, 188, 250, 252; and music at 274. See also 122, 135, 171, 196

It was normally said by the officiant (sacerdos), but special directions are given for the Bishop to say it when present, 111

No Chapter was said on the last three days of Holy Week, 143

- (ii) The top part of the Church.

This was the original meeting-place of the Canons of any Church: later, a special Chapter House was generally built, and this acquired the name. It was also applied thence to the corporation of Clergy meeting there (see below, 3)

This development of nomenclature was all anterior to S. Osmund's time.

(Capitulum)

See his use of the term, 8, 12

The Chapter-house was the meeting-place for business purposes, 2, 4, 12; for the service called *Preciosa*, after Prime and the Reading of the martirologe and Tabula, 18, 41, 50-52, 163

See also 8, 24, 25, 58, 262

- (iii) The corporation of Canons, 2, 8, 10
- Capsula, receptacle for relics, 61, 172, 175
- Caput ieiunii, Ash Wednesday and the days immediately following, 63, 103, 138, 143, 245

Carbo, Charcoal, 7

Casula, Chasuble, worn by the celebrant at Mass, 67, 89, 102, 148, 151, 212; by deacon and sub-deacon between Septuagesima and Maundy Thursday and in Advent, except on Vigils and Ember days, 62, 63, 88, 91; and folded, 71

Catechumenus, 148

S. Cecilia, 222, 235

Cena, 244-246

Cena domini, Maundy Thursday, the first of the three great days of Holy Week, 6, 34, 49, 62, 63, 68, 69, 72, 95, 117, 141, 152, 215, 220

Its peculiarities are described, 142-144, and the Blessing of the Oils, 201-205

B. *Cenam sanctificet*, 244

Cenomanensis, of Le Mans, 261

Censing, see Thurification

Cereus, see Candelabrum

Cereus paschalis, 6, 146-148, 150, 219, 220

Cerminister, 257

Ceroferarius, taperer. For his use of lights see under candelabrum.

for other functions, 100, 101

Cervicale, 64

CHORUS, the choir.

- (i) The body of singers as disposed for service in two halves on the north and south sides of the church in three rows, called the gradus superior, the secunda and the prima forma, 13, 14; they formed the general body of singers, 18, 36, 38, 39, 42, 60, 61, 66, 70, 72, 75, 76, 78, 83-86, 90, 92, 97, 102, 103, 111, 113, 121-6, 146, 151, 156, 158, 160, 169, 191, 204, 205, 212, 213,

(Chorus, the choir)

253; but singers for special parts of the service were detached from the general body

Except at the less important services they were subject to the Rulers of the choir, *Rectores chori* (q.v.). Their attitude during service was carefully regulated by chapters XVI. (16), XIII. (13) and XVIII. (18); their dress by ch. XIX. (19)

Each side took the lead in turn, and accordingly the choir was said to be on the *Decani* or *Cantoris* side for the time being: the changes in this respect were regulated by ch. XXII. (22)

'The choir side' is constantly mentioned elsewhere, 43-50, 56, 70, 72, 92, 94-7, 100, 101, 105, 112, 121, 126, 127, 143, 153, 156, 162, 163, 174, 175, 185, 187, 209, 215, 249, 250

The opposite side, e.g., 185. Once *dexter* and *sinister* chorus are used instead, 255, 256

Rules for censuring the choir, 31, 32, 76, 77, 97, 102, 116, 122, 124, 126, 130

(ii) The part of the church where the choir are stationed, or 'quire,' 12, 13-26, 40, 42, 43, 45, 46, 48, 50, 53, 58, 60, 61, 68, 73, 74, 79, 89, 91, 92, 97, 103, 105, 117, 124, 129, 132, 133, 138-141, 145, 146, 148, 149, 151, 153, 158, 160, 163, 164, 172, 176, 179, 188, 202, 205-7, 263

ostium occidentale, 6, 142, 146, 160, 176
habitus chori, 111, that is surplice and cope

introitus chori, 13, 14, 160

dextera and *sinistra pars*, 184

gradus chori, the step dividing the quire from the presbytery, where the gradual was sung, 100, 120, 201; here a light was set on *ferias*, 6; here the clergy bowed to the altar and the bishop on entering or leaving by the east and at other times, 14, 69, 71, 117; the respond and its *Ÿ* were sung, 16, 43, 48, 49, 57, 112, 120, 121, 174, 182, 190, 194, 209, 214, 216, 248, 249; the *Invitatory* was sung, 118, 212, 213, 246

(Chorus, the choir)

The collect was said, 45, 96, 117, 141, 185; Holy Water was blessed except on double feasts, 52-54

Processions were ended, 59, 142, 172; and begun, 172

The Epistle was read on lesser days, 69, 100, 104

The tract was sung, 72, 92, 104, 151; and the *Alleluia*, 101, 105, 120, 171, 197, 201

The kiss of peace was given, 85, 86

The lesson at Mass was read, 103, 272

The Versicle of the hymn at Evensong was sung, 113, 182; and the *Ÿ* at Mattins, 118, 186, 248

Incense was blessed at Evensong, 113; and Mattins, 121

And the officiant was censed, 116

The taperers waited there during the censuring, 122, 184, 185

B. *Chorus sanctarum*, 238

Chrisma. The holy oils and chrisem were hallowed on Maundy Thursday, the chrisem came last of the three and was made by the mixture of oil and balsam, 201-205

When hallowed, it was treated with great reverence, 205; was carried in procession to the font on Easter Even and used for the hallowing of the font if there was an actual baptism, 149, 150

Otherwise it was carried in the Eastertide processions to the font by two deacons, 154, 157, 163, 253

B. *Christus ad*, 232-237

B. *Christus marie*, 239

Al. *Christus mortuus*, 169

B. *Christus perpetue*, 233

A. *Christus resurgens*, 153, 156, 159, 160, 163, 169

Cimiterium canonicorum, 59, 60

wrongly called *laicorum* in MS. H, 60

Circumcisio, a lesser double feast with procession, 5, 29, 30, 125, 255

Its tabula, 108; its colour, 26

SS. Ciriacus et Julitta, 198

SS. Ciriacus et socci., 199

Cirotheca, glove, part of the episcopal dress,

Civitas, the town of Sarum, 173, 174; also called urbs, 172

Classicum, a clash, when the bells were rung all together, 42, 151, 152

Clastrum, the cloister, 60, 131

S. Clemens, 137, 216

Clericus, a clerk or person in minor orders or holy orders, and therefore a general term for clergy as opposed to laity, 54 in constant use throughout, 2, 8, 13-19, 24, 25, 36, 41-51, &c. &c.; generally meaning clergy as individuals and opposed to chorus, the body of clergy gathered in choir

Collatio. The special reading which preceded Compline in Lent, so called from the book which was read, originally Cassian's Collationes

Its tabula is given, 95; and it is fully described, 214, 215

See also 15, 100, 188, 220

COLLECT, (i) Collecta, at Mass, 15, 68 at Hours, 19, 54, 93, 107, 153, 188, 214, 255

method of saying, 97, 117, 123, 141 de cruce, 164

(ii) Oracio, at Hours, 37, 153, 156, 161

method of saying it, 45, 97, 117, 185, 211

at Mass, 66, 103, 104, 148, 272

the post-communion, 88

at sprinkling of Holy Water, 54

at the Blessing of the Paschal Candle, 151

at the Blessing of the Oils, 203-5

at the end of Procession, before the gradus chori, 59; in Lent, 142; also 135, 154, 169, 206, 207; and at the font, 158, 256; at the rood, 160, 164, 179, 256

But the Ash Wednesday procession has none, 138, cp. 142

Private prayers at Mass, 86, 87

Memorial, 124, 165

Oracio de cruce, 179

Oracio de BVM, 179

Method of termination, 240-242

R. *Collegerunt*, 42

Colores. The liturgical use of colours is described, 26, 27, 63

There is no complete sequence given, but the ministers at the altar and the rulers

(*Colores*)

of the choir are ordered to wear white on certain occasions, red on others, yellow on others

One copy of the Customary has provisions peculiar to itself; the vestments are classified less by their colour than by their magnificence so far as ordinary festivals are concerned: but for some there is a special appropriateness in white or red; black is ordered for Masses of the dead, (cp. 102, but contrast 212); stripes for the two great Vigils of Easter and Whitsun; and stars for Epiphany; apparently green was begun on Wednesday after Trinity These latter provisions are partly contrary and partly supplementary to the usual Sarum rules: they seem to be anterior to the festival of Corpus Christi, and therefore to belong at latest to the first half of the thirteenth century

The rules on p. 63 are a recasting of the earlier ones with additional provision for white on the Conception BVM and red on Ash Wednesday and Maundy Thursday

Commemoracio, see S. Maria, & Festum loci

Communa, the common fund of the Chapter of which each canon in residence had his share, 2, 260

Commune sc. sanctorum, the service common to Saints' days in the Breviary or Missal, 134, 171, 200

Communio, the anthem sung at Mass for the communion, 36; except on Easter Even, 152

It was normally begun by the Ruler according to the instruction of the precentor, 38, (but 205); while the priest, deacon and sub-deacon stood in line on the altar step, 75; and the acolyte held the chalice, 88

Ÿ. *Complaceat tibi*, 208

COMPLETORIUM, the last of the Hour Services

Only those who were at Evensong were admitted, except in Lent, 15, 42, 188

(Completorium)

The whole was said standing except on certain occasions, when the preces were said cum prostratione, viz. on all ferias out of Eastertide, 22; and except that all through Lent a genuflexion was made at the beginning, 23

The method of the service is described, 37, where the duty of the rulers is specially laid down, 46, 50, 98, for Advent; 117, 118, 124, for Christmas; 153 Easter Even; 157-159, 161, 164, 165, 167, 171 Eastertide; 175 Ascensiontide; 185, 189, 250 on festivals

The rules for the attendance of the boys, 40, 93, 99

Special rules for the respond and verses of the Antiphon in Lent, 56, 99; and for Wednesday in Holy Week, 141

Rules for the ringing, 220; for the collect, 252

See also 55, 57, 100, 111, 147, 148, 215

Or. *Concede nos*, 240

Or. *Concede quesumus*, 223

Concilium arausicanum, see Arausicanum

Confessio, see *Confiteor*

Confessors, Festivals of many

Yellow colour used, 27, 64

The Mass has no sequence, 72

Memorial at Evensong, 231

A. *Confessor domini*, 226, 230

Ps. *Confitemini*, 160, 161

Ÿ. *Confitemini*, 64

Confiteor, (i) At Compline and Prime said by the Bishop if present, 46, 47, 50

(ii) At Mass, 64, 65, 148, 152, 201

B. *Conserva famulos*, 239

A. *Constitutus*, 225, 229

Conuentus. In conventu opposed to in choro, used here only in H of the Commemoration of BVM, 195, 201

Ÿ. *Conuerte nos*, 153

Cornu altaris. The two ends of the altar are distinguished as dextrum cornu, that on the south, 66, 68, 77, 87, 88, 115, 204; sinistrum cornu, 68, 77, 115

Corona. A candlestick holding six candles which was in front of the altar, 4, 6

Coronati, see Quattuor

Corporale, the linen cloth on which the host was consecrated: used here in the plural probably to include another cloth used to cover the chalice, 69, 71, 75, 81, 82, 84

A case was used for them called *loculus*, 88

Corpus Christi. This festival (instituted 1264) is mentioned only in the Customary, 28, 29, 111, 181, 198, 213, 221, 236, 249

Corpus presens. Services of the dead were sometimes commemorative and sometimes said, corpore presente, as actual funeral services; in the latter case they were marked by special usages, 40, 93, 102, 211, 212

SS. Cosmas et Damianus, 199

B. *Creator omnium*, 234-236

Credo in unum. The Nicene creed was said at Mass on the chief days

Rules for beginning it, 21; and singing it, 75; with ceremonial observances, not genuflexion, but three bows, 22, 23

See also 77, 102, 104, 129, 152, 267, 268

SS. Crispinus et Crispinianus, 200

Ÿ. *Crucifixum in carne*, 156

Crucifixus. A crucifix stood with relics and images aloft near the altar, 4

The processional cross had a figure upon it, 73, 129

See *Crux*

The great Rood had also a figure and is called sometimes crucifixus, 256; but usually *crux*, q.v.

CRUX. (i) The sign of the Cross is ordered to be used publicly at Mass on three occasions, viz. (i) at the end of the *Gloria in excelsis*, (ii) at the response to the giving out of the Gospel, (iii) at the beginning of the *Benedictus*. At the end of the creed only a bow is prescribed, 21, 22, 66

The sign is frequently made by the celebrant, 65, 66, 71, 76, 78, 80-84, 87-89 The deacon on reading the Gospel made it with his thumb on his forehead and breast, 74; on Easter Even he inserted the grains of incense in the paschal candle in this shape, 147

(Crux)

The Bishop made it on giving the blessing after the consecration, 84; also at the consecration of the oils, 203-5

(ii) All crosses were veiled on the first Monday in Lent and remained so until Mattins of Easter Day, 138; but on Palm Sunday the rood cross and the cross on the high altar were unveiled, 61, 139

(iii) The great rood was a prominent feature in the church and the place of Station at the procession before Mass, 58-61, 131, 132; and at other times, 158-161, 163, 164, 165, 178, 254-256
It was censed at the Station, 179

(iv) The cross venerated on Good Friday was buried with the host in the Sepulchre, and removed on Easter morning, 153

(v) A cross was carried at the head of processions by an acolyte, 41, 59, 150, 157, 160; except those on week-days in Lent, 141; and others, 146, 163, 178, 253. Also at the blessing and sprinkling of Holy Water, 52; and before the deacon on his way to read the Gospel on double feasts, 73, 129

Two crosses were carried at the consecration of the oils, 204

Three crosses were carried in the Christmas procession, 131

A wooden cross without figure was used in Lent, 219

(vi) *Collecta de cruce*, 164

Antiphona de cruce, 178

Memoria de cruce, 195, 231

(vii) *Inuencio crucis*, a lesser double feast, 29, 30; with rulers, 28; occurring in Eastertide, 155, 181

The method of service, 164, 165, 173, 255; and relation to the paschal candle, 147; it had red for its colour, 26, 27, 63, 64

Exaltacio crucis, a lesser double feast, 30, 125; with triple invitory, 181

The method of service, 136; it had no gospel lesson at Mattins, 222, 235, 236; it had red for its colour, 26, 27, 63, 64

It governed the September Embertide, 216, 217

A. *Cultor agri*, 230

Ÿ. *Custodi nos*, 46, 250

S. Cuthbert, 199, 221

S. Cuthburga, 199

SS. Cyprianus et Iustina, 199

Or. *Da nobis quesumus*, 241

Da propicius, 82, 83, 271

Dalmatica worn by the Deacon at High Mass as a rule, 128; except in Advent, from Septuagesima to Maundy Thursday, on Vigils and Ember days, 26, 63, 91, 103, and commemorative Masses for the dead, 102; but see 212
But the Ember days in Whitsun week are an exception, 104

Worn also on festivals even in those seasons, 134; and also on Easter Even, 146

B. *De celo*, 233, 238

Ps. *De profundis*, 243-5, 247

Tr. *De profundis*, 212

Decanus, the chief of the four principal persons whom S. Osmund set at the head of his establishment at Sarum, 1; his duties are defined, 2, 3; his privileges, 8, 9, 43, 260; his residence, 10; his authority, 12, 260-263; his precedence, 13, 44, 51, 76, 85, 116, 184; his anniversary, 210; his share of the communia, 260

The south side of the choir was called after him Decani side, and had certain precedence, 33, 44, 76, 85, 86, 116, 130, 174, 184, 253

The sub-dean was his deputy, 7, 261

Decime, 257

Dedicacio ecclesie, a principal double, 29-31; with procession, 24, 213

White was worn, 63; or at any rate the best vestments, 26

The method of service, 111-125, 236

During the octave, the black choir copes were discarded according to the later use: this is laid down in the Customary but not the Consuetudinary, 25; similarly later provision is made for the ruling of the choir, 28; and white silk copes were worn by the rulers, 27; and ministers at the altar, 63; and the

(Dedicatio ecclesie)

invitatory was to be triple, 181; and the last respond on the Sunday was to be double, 214

It is noticeable that in the earlier form of the Consuetudinary there is very little attention paid to this festival, but it evidently grew steadily in importance

Deo gracias, 89, &c.

A. *Descendi in hortum*, 179

Or. *Deus cui omne cor*, 62

B. *Deus dei filius*, 232, 237

Ÿ. *Deus in adiutorium*, 111, 119, 153, 251

B. *Deus misereatur*, 90

B. *Deus misereatur*, 237, 238

Deus omnium. The period from the first Sunday after Trinity to Advent, 90 &c.

See under Trinitas

Or. *Deus pater fons*, 86

Or. *Deus qui admirabili*, 91

corda, 242

de beate, 240

mirabiliter, 148

miro, 240

pro nobis, 158, 256

sanctam, 241

Ps. *Deus uenerunt*, 90

DIACONUS. Since precedence was regulated partly by seniority and partly by 'order,' the position of a deacon was the subject of legislation in Sarum services, even apart from his definite place at and in connexion with the celebration of Mass. As far as precedence went, a few deacons were allowed to sit in the upper row, but the greater number sat in the second form, 13

There were special reservations made to a deacon in the services

AT THE HOURS. He began the fifth antiphon at Mattins on Advent Sunday, 47; and read the fifth lesson, while a deacon of the upper row read the seventh and possibly the two following lessons also

On Sundays in Eastertide a deacon read the first lesson and sang the first respond, 57, 167; the former only on Easter Day, 154; and Low Sunday, 162

(Diaconus)

Also on week days when a Gospel lesson was read, deacons were responsible for the first two lessons and responds, 170

On festivals with triple invitatory deacons were responsible for the fourth lesson and respond, 180, 186; but in Eastertide for the first on certain specified occasions, 190

He took part in the censuring, 122

Two deacons said *Domine miserere* at Tenebræ

On S. Nicholas' Day a deacon sang the eighth respond, 191

At the blessing of Holy Water and sprinkling he attended the priest, 52

AT PROCESSION before Mass he attended the priest, 131 (cp. 58), 132; similarly at Candlemas, 132; in Lent, 141; Maundy Thursday, 144; Easter Even, 146-150; Easter week, 154, 253; Ascension Day, 175

The procession on the evening of Christmas Day in honour of S. Stephen belonged specially to the deacons, 124

AT MASS. Three deacons attended on the bishop when he celebrated; but on double feasts five, on Maundy Thursday and Whitsunday seven, and on Good Friday one only, 62. They followed in the main the usual deacon's ceremonial, 67, 74-76, 85, 129, 130, 201

The deacon's duties at High Mass are described, 62-90

His dress, 62, 63, 71, 91, 102, 103, 128, 131, 146, 212, 252; cp. Subdiaconus

He carried a Gospel-book at his entry on double feasts only, 64; he stood on the right of the priest for the confession at the altar step and was kissed by him at the close of it, 64, 65; he assisted with the incense, kissing the priest's hand here and on similar occasions after ministering to him, 66, 75, 83; he censured the priest at the close of the censuring, 65, 66; he stood at the introit on the step behind the priest and turned (now and always) when he turned, 67; but at the *Gloria*

(Diaconus)

in excelsis he was on his right. Before reading the Gospel, according to the Customary, he washed his hands, spread the corporal, and prepared the paten and chalice, 71; he then censed the middle of the altar, and after receiving a blessing from the (bishop, 77, 130, or) priest, he went in procession to the pulpitem (or lectern, 101), and read the Gospel northwards, making a cross on the book and on his own forehead and breast, 74. It is provided that if there is no deacon the priest shall read the Gospel, 68. When it was ended the deacon kissed the book and carried it back to the priest to kiss, 75, 102; or according to the Consuetudinary on some days the subdeacon carried the book and he censed the priest, and subsequently the choir also was censed; but this is not mentioned in the fuller and later directions given in the Customary, 75, though it is mentioned with regard to the Bishop, 77, 130. There is a similar discrepancy as to the oblations, for the Consuetudinary says nothing of the preparation of the chalice, but says that the priest, not the deacon, prepares the paten and receives the chalice during the Offerenda, 75. Here also there seems to have been a change in the ceremonial

At the Offerenda he stood on the priest's right hand and similarly for the *Sanctus*, *Agnus* and Communion, 75: but see below

He helped the priest at the censuring of the oblations and altar, and censed him when it was done, 76; he then proceeded to cense the altar and relics, going round by the north end, 77. Then after washing his hands, 79, 82, he stood on his step behind the priest, 77; and at *Sursum corda* handed the paten wrapped in its veil to the subdeacon who gave it to the acolyte to hold till *Pater noster*, 79. He helped at the consecration, standing at the

(Diaconus)

priest's right hand, and after kissing his shoulder at the end he received back and held up the paten during the *Pater* and gave it to the priest at the end, 82, 83, 271

When the Bishop gave the blessing before *Agnus dei* he helped at the ceremony.

There is a discrepancy between Consuetudinary and Customary as to the position at *Agnus dei*. See Subdiaconus

The deacon received the kiss of peace from the priest and handed it on to the subdeacon (to the bishop if present and not celebrating, 86, 131), and also to the Rulers: (the copies of the Customary which order that the priest shall give the kiss direct to the Rulers are evidently wrong:) the method varied on different days, 84-86, 102

At the ablutions he folded up the corporals at the south end of the altar, and placing them in the case with the veil on the top of the chalice gave them during the Communion to the acolyte to carry out, 88

He closed the service with *Ite missa est* or *Benedicamus*, 89

See also his duties: at the Mass of Easter Even, 152; at the consecration of Chrism, 201-203; at Mass of the dead, 102, 212.

His relation to the tabula, 51, 108, 154, 167, 170, 180

Ÿ. *Dicant nunc*, 156, 160-164, 167, 169

Ÿ. *Dicite in nationibus*, 138, 255

S. *Dionysius*, 137, 216, 222, 235

O. *Dirigatur domine*, 76

A. *Dirige*, 208

Dirige, see *Mortuorum*

B. *Divina solacia*, 239

B. *Divinum auxilium*, 234, 235

Doctor, 181

Or. *Domine Iesu Christe, fili*, 86

Or. *Domine Iesu Christe, qui*, 242

Ps. *Domine in virtute*, 90

Ÿ. *Domine miserere*, 142

Domine ne in ira. The Season from the

(Domine ne in ira)

Sunday after the Octave of Epiphany to Septuagesima. See Epiphania

Or. *Domine sancte Pater*, 84

Dominica. Apart from great days the ordinary Sundays (dominice simplices, 137, 140) had customs of their own

The Tabula for Sundays is given with the exceptions for Palm Sunday, 41, 42; and referred to, 137. In Eastertide, 167, 168. For Sundays in octaves, 192

The Sunday Services are described under Advent Sunday at great length, 42-91 with exceptions, 55-58, 59-61, 91, 92, 179; in Eastertide, 168, 169

The Sunday method of ringing bells is alluded to, 140; and partially described, 220

The blessings for the lessons are prescribed, 232. The graces, 244-6

The lights are prescribed, 4-6; the colours, 26, 27, 63; viz. red on every Sunday except in Eastertide; the choir was always ruled on Sundays, 27; and the Epistle was read at the pulpitum, 68, and the gradual was sung there by two boys in surplices unless it was a double feast, 69

The censuring of the altar is described, 183-185. *Benedicamus* is given, 254, 255

On some Sundays the last respond at Mattins was double, 213, 214; on others the respond at Evensong was sung by two of the upper row, not of the second form, 216

The boys were all bound to be present at Evensong, Compline, Mattins, Prime, and Mass, 93 (contrast 40). There was no collation on Sundays, 215; a wooden cross without figure was used in procession on all Sundays in Lent except the first, 219

The paschal candle burnt during Mass on Sundays in Eastertide, 148

See also 172, 252

Ps. *Dominus illuminacio*, 146

B. *Dominus sit in corde*, 73

Dominus uobiscum, 67, 68, 74, 77, 78, 104, 153, 203, 204, 265, 269

Draco, 173-175

I. *Dum medium silencium*, 92

S. Dunstanus, 28

Duplex. (i) At Sarum there were two main classes of festivals called duplex and simplex, 29

The former were divided into four divisions, Principalia, Maiora, Minora, Inferiora

Lists occur at 29

The principalia duplicia festa were Christmas, Epiphany, Easter, Ascension, Whitsunday and the Assumption, to which the later recension of the Consuetudinary adds the Dedication festival, and the Customary adds the Festum loci or Patronal festival, 29, 30

The maiora duplicia were Candlemas, Trinity Sunday, Nativity of BVM, All Saints, and the Feast of Relics; to which there were later added Corpus Christi and S. Anne, 29

On these festivals there was always a procession, and the antiphon to Magnificat at first Evensong was doubled, and there was elaborate censuring at Evensong and Mattins, 5, 24, 31

(The lists vary slightly in omitting Easter and the later festivals. None of these lists includes S. Anne)

Elsewhere these are all classed together as maiora duplicia, and it is further provided that silk copes should be worn for the three chief lessons, 213: compare 47

Compare the list of those of this class which had nine lessons (i.e. excluding those of Eastertide), 124, 125

The minora duplicia were the four days after Christmas, the three days after Easter and Whitsunday, Circumcision, Lady Day, Low Sunday, the Invention of the Cross, S. John Baptist, SS. Peter and Paul, to which there were added

(a) before the second recension of the Consuetudinary, the Depositions of S. Edward Confessor and S. Edmund Abp, and the Translation of S. Thomas of Canterbury

(Duplex)

(b) by the time of the Customary, the Exaltation of the Cross and the Conception BVM, 30

The inferiora duplicia were Michaelmas and S. Andrew; to which there are added in the Customary (with an allusion to the innovation in the later recension of the Consuetudinary, 181) the festivals of apostles and evangelists and of the four Latin Doctors, 30; and also the Translation of S. Edward Confessor, S. Augustine of Canterbury, and S. George, perhaps by mistake for S. Gregory

Elsewhere these are classed together as *minora duplicia*, see the examples given of those which occurred out of Eastertide and therefore had nine lessons, 125: in neither case is the list here a full one. But at the same time the inferiora are distinguished from the rest, 127

See also the list of those in Eastertide, 165, 166

There was a procession on such of these festivals as fell on a Sunday, but not otherwise, 5, 24, 32; and the censings were less elaborate at Evensong and Mattins, 32

But exceptions were made with regard to Eastertide, 166

- (ii) There were other special arrangements for service on double feasts. The dean (or bishop) was expected to officiate, 3. The precentor had special duties, 3. The treasurer had to provide special lights, 4, 6. All stood in choir for the singing of the *Alleluia*, 18, the choir was always ruled, 27, 30, 35, except at the lesser hours, 16, 188; and the rulers had special duties, 39, but followed the movements of the choir throughout, 18. The boy who held a light for the officiant at Chapter and Collect wore a surplice and not his choir cope, 20, 47. All clergy wore silk copes instead of choir copes on double feasts which had a procession, 24, and they discarded their

(Duplex)

choir copes and appeared in surplices on double feasts in summer at all the Day-hours, 25, and also according to later Sarum use during certain octaves, 25. But there were certain exceptions, 25

The provisions made by the Customary, 37, seem to be due to a mistake

The boys were present at the principal services, 93

The service of a double feast is described, 111-124, 128-131, 132, 133, 248-251. The Consuetudinary takes Christmas as the typical one: the Customary describes the type. Then exceptions are given, 124-128, 131, 132, 133-136. The Eastertide services form only to a certain extent a new type as having three lessons, not nine, 155-157, 164-166, 177

The occurrence of a double feast made a difference to:—

The Invitatory, 37, 38, 212

The blessings at the lessons, 232

The censings, 185, 250

The responds on inferior doubles only, 249

The Memorials, 46

The Lenten Compline, 37, and Collation, 215

The respond at Prime, 49, 50

The blessing of Holy Water, 53

The deacons attendant on the bishop at Mass, 62

The number who sang the gradual and its repetition, 70

The reading of the Gospel, 73, 74, 266, 267

The censings at the offertory, 76, the kiss of peace, 85, 86

The Mass of the dead, 102, 212

The Tabula, 107, 108, 110, 154, 155

The Saturday procession in summer, 179. The graces, 246, 247

The presence and dress of the bishop, 119

The method of ringing the bells for Evensong is alluded to, 152, and that for Compline, 220, Collation,

(Duplex)

214, 220; and is described for None, 220

The consecration of chrism was like a double feast, 201, and the processions of honour, 206; and the anniversary of Bishops of Sarum, 211, or of the burial of a canon, so far as the hours are concerned, 212

Duplex, used of a part of the services when performed by two persons

Benedicamus, 37

Inuitatorium, 6, 95

R. *Ecce aduenit*, 138

A. *Ecce maria*, 225, 226, 229, 230

A. *Ecce puer*, 224, 228

A. *Ecce video*, 224, 228

S. Editha, 222, 235

S. Edmundus

Rex, 222

Archiepiscopus. Festum, 28, 30, 125, 222, 235. Octava, 29, 181

Translacio, 28, 181, 198

S. Edwardus

Rex et Martyr. Translacio, 199

Rex et Confessor. Festum, 30, 125
Translacio, 30, 127, 222

S. Egidius, 222, 235

A. *Ego sum alpha*, 169

Ÿ. *Ego sum vestra redemptio*, 169

Eleuacio. The elevation of the host and chalice at Mass, 23, 80, 81, 139, 140

R. *Emendemus*, 138

Ÿ. *Emitte spiritum*, 62

En rex venit, 42, 60

EPIPHANIA, a principal double with Procession, 5, 24, 29, 31, 111, 213

The colour, 26. The rulers, 31

The service followed the lines of Christmas, 124, but 125

The Vigil, 27, 226, 227, 230, 231

The octave: Colour, 26: has Rulers, 27, and triple invitatory, 28, and the relation to Tabula, 34. Mode of service, 181, 182. The Sunday, 214

The season from the Sunday after the Octave to Septuagesima was called

(Epiphania)

Domine ne in ira from the first respond, 58, 90, 195, 231

EPISCOPUS. The bishop had ever since S. Osmund's time conceded rights to the Dean and Chapter, which made them an independent corporation: he therefore figures but little in the customs

The archdeacons were his special officers, within the chapter, 7: he instituted the canons, 2; but they were then very free of him, 8, 9; though they might be in his service, 9, 11

He was expected to perform service on certain days, 3, 132, 138, 143, 144

With the help of the precentor, 3

(i) When he celebrated he had a varying number of ministers, 62, 67, 68, 74-76, 85, 86, 129, 130; he substituted *Pax uobis* for *Dominus uobiscum*, 68; he gave the episcopal benediction after the consecration, 83, 84, 271, 272

Rule as to oblations, 258

His duties when present but not officiating, 77, 84, 86, 116, 130, 131

(ii) In choir he occupied his throne sometimes in pontificals and sometimes not, 111, 118, 119, 122; and clergy bowed to him on entering from the east, 14

He did not leave his place as others did to perform his part of the service, 112, 116-118, 183

He was responsible for saying *Confiteor* at Prime and Compline and Mass when present, 46, 50, 65; for the sprinkling of Holy Water, 54; at Evensong for saying the chapter, 112; precenting the antiphon to *Magnificat*, 113; censuring the high altar only while the rest were censured by his chaplain, 115; saying the collect, 117

He took part in processions with staff and mitre, 58; he ejected and restored the penitents, 138, 143, 144; hallowed the Holy Oils, 201-205

At Mattins he was responsible for giving the blessings before the lessons, 118, 119, 120; and over the incense, 122; sometimes for reading, 118, 119; for

(*Episcopus*)

- censing the altar, 119; for saying the versicle before Lauds, 122; at Lauds all was done as at Evensong except the censing, 122, 123
- (iii) In chapter he presided with the dean on his right and the precentor on his left, 8, 51
- Osmund, 1, 9
- Symon, 115
- Roger, 115
- Obits of Bishops of Sarum, 102
- Anniversaries, 210-212
- See also 262

EPISTOLA. The Epistle was sung by the subdeacon, who was always one of the Canons on Sundays, 41; either at the pulpitum, 68, 105; or the choir step, 69, 100

The method of singing, 68-70, 104, 128, 130, 265, 266

The relation to the Tabula, 107, 163

It was occasionally preceded by a lesson (see leccio), the remains of the old 'prophecy,' 103, 104, 106, &c., also called *Epistola de prophetia*, 140; and on certain days by a series of lessons, 104, 105

The choir sat meanwhile, 18

Its position was affected by the Lent veil, 140

See also 21, 79, 88, 103, 106, 107, 151, 251, 272

Eteminister, 257

S. Etheldreda, 198

Ÿ. *Et ne nos*, 208, 214

Et pax dei, 84, 272

A. *Et valde mane*, 165

B. *Euangelica*, 233, 235

B. *Euangelicis*, 233, 236

A. *Euge serue*, 226, 231

Euangelista, 26, 27, 64, 181

EUANGELIUM.

- (i) Sung at Mass by the Deacon either at the pulpitum, 70, 105; or at a lectern in the presbytery, 101

The choir meanwhile stood facing the Deacon, 21

The method of singing, 70-75, 77, 101, 102, 129, 130, 253, 266, 267

F.

(*Euangelium*)

Relation to the Tabula, 41, 163

It was affected by the Lent veil, 139, 140

- (ii) Read at Mattins, the choir meanwhile facing the reader, 20; the Bishop took off his mitre and held his staff, 118

It was followed by a homily on the subject called *exposicio*, 23, 24, 170

See also 121, 125, 134

A list of feasts of nine lessons on which there was no *Exposicio* 221, 222, 233-235

Three lesson feasts without *Exposicio*, 232, 236, 237

- (iii) In the Palm Sunday procession, 60

Ps. *Exaltabo*, 214

Exaltacio crucis, see *Crux*

Excellencior persona, the senior person in choir and therefore constantly equivalent to the *sacerdos* or *executor officii*, the chief officiant at the service, 42, 46, 50, 106, 119, 120, 128, 162; or chief officiants when there were two, 111; or senior person in choir, 115-117

For details see *Sacerdos*

Excellencior also used merely of precedence in position, e.g., 95; or to distinguish between two officiants, 111, 114; or of the upper grade in general, e.g. 117, 123, 124, 154, &c.; compare *dignior*, 126

Executor officii equivalent to *sacerdos* or *excellencior persona*, the officiant, 60, 61, 121, 131, 138, 146, 150, 175, 187; or one of the officiants, when there were two engaged, 114-117

For details see *Sacerdos*

Exorcismus, 53, 203, 242

Exorcizo te, 53

Exposicio, see *Euangelium*

Lc. *Expurgate uetus*, 243, 244

A. *Exultabunt*, 208, 227, 231

Sq. *Exultemus in hac die*, 107

Ÿ. *Exultent iusti*, 231

Exultet iam angelica, 146, 147

Ÿ. *Exurge domine*, 50, 265

A. *Exurge domine*, 172

SS: Fabianus et Sebastianus, 221, 234

Ev. *Factum est autem*, 134

Farendon, 257

SS. Faustinus, &c., 199

SS. Felix et Adauctus, 199

Feretrum, bier for relics, 60

FERIA. Certain customs belonged to ferias as such touching Lights, 6. Prostration, 23. Entrance to services in Lent, 15. The Tabula, 93, 170; and method of service, 93-95

The first Monday in Advent serves as a specimen, 95-98, 100-103; with exceptions, 98-100, 103-105

In Eastertide, 170; *Benedicamus*, 254

Sometimes feria means week-day merely and is not opposed to festum, 134

FESTUM. Feasts were classed either as duplex or simplex (see those headings), or as feasts without rulers, 32, 195, &c., see **RECTOR**

Festum loci, or more fully festum sancti loci, the patronal festival of a church, 29, 111, 213

Festum ecclesie or capelle, also the patronal festival, 5, 31, 125

Besides the festival there was often a weekly commemoration of the patron, 28; at Sarum S. Mary was patron, and therefore this commemoration was merged in the regular commemoration of the BVM. See S. Maria

Festum principale, the chief festival of a Saint, normally the day of his death as opposed e.g. to his translation, 181

Or. *Fidelium deus*, 241

A. *Filie hierusalem*, 171, 173

R. *Filie hierusalem*, 173

B. *Filius uirginis*, 240

Flectamus genua, 144

B. *Fons euangelii*, 233, 235

FONTES. The font was the turning point of the Sunday procession, 58

The blessing of the font on Easter Even, 146, 149-151; and Whitsun Eve, 176

The procession to the font in Easter week, 157-159, 161, 163, 253-256

FORMA. There were three rows of seats (cp. formula, 16, 122, 184) in the choir, and the clergy sat in them by precedence: the upper one was that of chief dignity and was called gradus superior (q. v.); the two lower ones were called forma secunda and prima respectively, 13, 51

(*Forma*)

A parish Church had less; the juniors stood Eastward of the seniors, and the boys of the first form stood on the floor, 14

(i) The following are the duties assigned to those of the second form:—

On certain days the Rulers were chosen from them, 33, 106, 107, 177

The invitory was sung, 95, 197; versicle, 208

The Antiphons were begun there, 42, 46, 49, 54, 55, 57, 96, 128, 140, 143, 171, 185, 187, 188, 210, 211; or carried on there, 47, 57, 96, 98, 137, 186, 193

Lessons read, 48, 57, 94, 95, 100, 106, 110, 120, 127, 137, 167, 171, 180, 186, 190, 191, 193, 194, 208, 209, 215, 248

Responds sung, 48, 49, 50, 54, 55-57, 94, 95, 97, 110, 120, 123, 128, 137, 140, 142, 167, 170, 171, 177, 180, 188, 190, 191, 193, 194, 208, 216, 249

Two carried relics on Palm Sunday, 41; and three sang *En rex venit*, 42; other duties in procession, 59, 60, 142, 149, 154, 161, 164, 169, 172, 175, 252

The gradual on some days, 69, 70, 107, 129

The *Alleluia*, 100, 101, 105, 201

The lessons at Mass, 104, 106, 107, 130

The Tract, 104, 151, 212

Benedicamus, 117, 178; at Hours, 185

(ii) The following are the duties assigned to those of the first form:—

They began the Antiphons on occasions, 47, 57, 96-99, 137, 193, 208, 211; and continued them

They read collation, 95, 215; and lessons, 110, 127, 209, 211

They sang responds, 99, 110, 128, 211

Their duties in procession, &c., 146, 150

See also **PUER**

(iii) The two rows were censed in turn, 45, 76, 116, 184; and received the pax, 85, 86, 102

Their place in procession, 58

The first form was used as a temporary place to sit in, 72, 79

Lc. *Frange esurienti*, 246

Sq. *Fulgens preclara*, 168

Ps. *Fundamenta*, 134

A. *Gaudeamus*, 223, 227
 Gelasius, 149
 Genealogia, 26
 Gentaculum, see Jentaculum
 Genuflexio at censings, 44, 114, 183
 at the beginning of the Hours in Lent,
 23. On Palm Sunday, 60, 61. On
 Maundy Thursday, 204. On Easter
 Even, 24, 151
 S. Georgius, 28, 127, 218
 S. Gereon, 200
 SS. Geruasius et Protasius, 198
Ÿ. Gloria et honore, 223-230
Gloria in excelsis, sung at Mass on days
 that were not ferias, except in Advent
 and from Septuagesima to Easter Even,
 91, 92, 101, 104, 128, 140, 151
 was sung eastwards, 21; and the sign of
 the cross was made at the end, 21, 66
 method of singing, 39, 66, 68
 see also, 24, 75
 H. *Gloria laus et honor*, 42, 61
Gloria patri, 19, 48, 62, 90, 143, 182,
 256
Gloria tibi domine, 21, 74, see 266
 Lc. *Gracia domini*, 245
 Or. *Graciam tuam*, 158
Gracias agamus, 205
 Or. *Gracias tibi ago*, 87
 GRADALE. Respond sung at Mass between
 the Epistle and Gospel: the choir sat
 meanwhile, 18; but bowed to the altar
 at the close of it before the Gospel, 21
 It was precented, 36; by the ruler of
 the choir, 38
 Method of singing, 69-71, 103, 105, 113
 It was sung by one boy on ferias, 100;
 and a few simple feasts, 197, 201
 It was sung by two boys on Sundays, 41,
 69; and lesser feasts, &c., 100, 177,
 180, see also 106
 It was sung by three clerks on double
 feasts, 69, 70, 106, 107, 120, 129
 It was sung in surplices on Sundays and
 simple feasts, 69, 197, 201; also in
 surplice or alb on ferias, 100
 It was sung in silk copes on double
 feasts, 70, 129
 It was sung in choir copes, 69
 In Eastertide after Low Sunday an *Alle-*

(Gradale)

luia took the place of the Gradual,
 168, 169, 177, 178
 The Gradual *Hec dies* was sung also on
 Easter Day and through the Octave at
 the Hours in place of a Hymn, 157,
 163
 GRADUS. The steps were important land-
 marks in the Church: the altar stood on
 its platform and below it was the step
 of the deacon and the step of the sub-
 deacon, 67
 There was another step at the entry to
 the presbytery, 44, cp. 69
 Most important of all was the step
 at the end of the choir, which was
 different from the step at the entry to
 the stalls, 122. There was a step in
 front of the Rood, 59
 altaris. Two lights were set there, 4.
 The priest bowed after the censings, 44,
 114, 145, 185; before Mass, 64, 65;
 the taperers put their candles there,
 65, 185. The singers bowed to the
 altar, 71. The Epistle was read on
 ferias, 101. Distinguished visitors
 were brought there in procession, 206
 ante crucem, 59
 chori, see CHORUS
 inter formulars, 122
 presbyterii, the blessing of incense took
 place there, 44, 183, but see 114, 121,
 and the note on p. 183
 superior, the upper row of the stalls:
 (see FORMA) and the most dignified
 position, 13, 14, 44, 51, 58, 76, 116,
 117
 Those who occupied it were called ex-
 cellenciores (q. v.)
 The most honourable parts of service
 were assigned to the upper row, and
 the Rulers were drawn from there on
 chief days, 154
 The beginning of antiphons, 45, 49, 57,
 58, 117, 122, 123, 126, 137, 143, 152,
 153, 157, 159, 160, 163, &c., and
 Verses, 56, 59, 132, 156, 163, 164
 psalms, 46, 51, &c.
 hymns, 54, 95, 96, &c.
Kyrie, 106

(Gradus)

- The reading of lessons, 47, 48, 57, 94, 104, 106, 110, 120, 121, 137, 159, &c.; and collation, 95, 215
- The singing of responds, 49, 55, 57, 94, 110, 112, 120, 128, 137, 159, &c.
- tracts, 72, 92
- Alleluia*, 105, 106, 107, 151, 157, &c.
- Benedicamus*, 123, but the authorities differ
- Prose, 131.
- The saying of the collect, 154
- See also 163-171, 174, 177-182, 184-194, 207-211, 216, 246-249
- Granham, 258
- A. *Gratum cadit*, 226, 229
- S. Gregorius, 30, 162, 181, 215, 221, 234
- Gundulfus, 261

Habete osculum, 65

Sq. *Hac clara die*, 132

Hasta, 146

Hasting, 258

Hebdomada maior; Holy Week, see 215, and for the last three days of Holy Week, 3, 6, 27, 49, 65, 142-153, 251

Hebdomadarius, a person appointed for some office or duty for the week

puer, 40, 45, 48, 52

rector, 33, 34, 46, 54, 56

the reading on p. 46 seems to be doubtful: perhaps it should refer to sacerdos, not chorus; compare the use of canonici ebdomadarii on p. 33

B. *Hec mixtio liquorum*, 204

Or. *Hec nos domine*, 87

Hec nox est, 145

Hec sacrosancta, 84

Herbertus, 261

A. *Herodes iratus*, 225, 229

A. *Hic est discipulus*, 224, 227, 228

S. Hieronymus, 30, 127, 181

S. Hippolytus, 199, 222

Historia. A group of Old Testament lessons drawn from this or that book: hence it came to be used more generally for the Mattins service of which it formed part, 58, 135, 196, 222, 254

Ÿ. *Hodie*, 132

A. *Hodie intacta*, 223, 225, 227, 229

Hoellus, 261

A. *Homo natus*, 134

HOSTIA. The host or wafer for the Eucharist, 75, 80-82, 84, 86

called also corpus domini, 6, 60, 83, 86, 87, 139. Corpus dominicum, 153

Eucharistia, 83, 138, 139

Sacramentum, 140

Hostias et preces, 78, 252, 269

S. Hugo, 222

Hugo cancellarius, 262

Or. *Humiliate capita*, 139

Humiliate vos, 83, 205, 271

Hymnus, sung at each of the Hours except between Maundy Thursday and Low Sunday, 15, 19, 35-39, 44, 46, 47, 54, 95, 96, 112, 135, 143, 157, 171, 182, 187

A. *Ibo mihi*, 179

B. *Ignem sui*, 233

Ignis nouus, 146, 147, 219

B. *Ille nos benedicat*, 232, 236, 237

Imago, 4, 114, 138, 144. See also Maria

B. *Immensa dei*, 237

Incensum, 7, 146, 147, 152, 183. See also Thurificacio and Thus

B. *In caritate*, 234-237

Ps. *In exitu israel*, 158, 159, 161, 252, 254, 274, 275

In honorem dei, 147

Innocens papa, 145

SS. Innocentes, 5, 26, 30, 31, 223-232

A. *Innocentes pro*, 224, 226-228, 230

Ÿ. *In omnem terram*, 225

Ev. *In principio*, 89

Lc. *In principio*, 148

Or. *In spiritu humilitatis*, 78

Ŗ. *In sudore*, 138

B. *Intercede pia*, 239

Intonacio, 87

A. *In tribulacione*, 229

A. *Introibo*, 62

Introitus, 75, 129, 201

B. *Intus et*, 233

Inuencio crucis. See Crux

H. *Inuentor rutili*, 146

INUITATORIUM. The refrain sung to Ps. xciv.(xcv.) at Mattins.

The method of performance varied considerably on days of different degrees,

(Inuitatorium)

212, 213. See also, 20, 33, 37, 39, 47, 95, 134, 192

On certain days it was *simplex*, i.e. sung by a single person, 95, 96, 196-8, 201, viz. on ferial days and the lowest class of festivals

On other days it was sung by two (*duplex*). For the list of these, 198-200, compare 195, 7, 201. They are mentioned also at 4, 6, 95, 100, 171

A list of the days when it was sung by three (*triplex*) is given by the Customary at 28: it is repeated again on 181, and is then seen to differ slightly from that of the Consuetudinary and to be more detailed

They are mentioned, 6, 54, 93, 178, 186, 194, 254, 255

Tabula of these days, 180, and detailed *modus exequendi*, 180-191

On Christmas Day and on double feasts it was sung by four rulers, 38, 39, 118, 248

B. *In unitate*, 234-237

Ÿ. *Ipse inuocauit*, 224

Ite missa est, 89, 91, 92, 101, 104, 153

S. Jacobus, 30, 127

Jentaculum, 247

R. *Jesu Christe*. See Responsorium at Prime

H. *Jesu Saluator*, 164

S. Joannes Baptista. Day, 5, 7, 26-30, 125, 126, 181, 211, 221

Octave, 192, 199

Beheading, 28, 181

A. *Joannes apostolus*, 225, 229

Joannes episcopus, 261

S. Joannes Euangelista. Day, 5, 26, 30, 31, 63, 223-232

Portlatin, 28, 181, 189, 191

SS. Joannes et Paulus, 199, 222

Jube domine, 51, 52, 119, 215, 272

Ps. *Judica me deus*, 62

S. Juliana, 198

S. Julianus, 198

Juncus, 7

Ÿ. *Iustorum anime*, 232

Ÿ. *Iustus germinabit*, 223-231

S. Katerina, 222, 235

S. Kenelmus, 199

Kyrieleyson, sung at Mass, 36, 38, 66, 90, 91, 106, 151, 252

said with the preces, 23, 62, 214

at procession, 142, and as part of the Litany, 149

said at Evensong on Easter Day, 156, and throughout the week

said at Service of the dead, 252, 273

Laici, 54

Lantern, 60

A. *Lapidauerunt*, 223, 227

A. *Lapides torrentes*, 224, 227

Or. *Largire nobis*, 240

Ps. *Laudate*, 89, 152, 158, 159, 161, 254, 255, 274, 275

Tr. *Laudate dominum*, 151, 152

A. *Laudate pueri*, 101, 105, 158, 201

Laudes. (i) The service following Mattins and often included under the term Matutinae

Method of performance, 17, 20, 23, 49, 57, 58, 96, 97, 99, 119, 122, 123, 128, 134-137, 143, 155, 160, 165-167, 171, 178, 187, 194, 208, 227, 249

(ii) Trope to *Gloria in Excelsis*, 106

Lc. *Laudes deo*, 106, 128

A. *Laudes reddant*, 230

Sq. *Laudes Saluatori*, 168

A. *Lauerunt*, 224, 228

Lauinton, 257

S. Laurencius. Day, 28, 181. Vigil, 220. Octave, 192

Laus tibi, 251, 273

LECCIO. Lessons at Mattins were normally read by clergy in ascending order of dignity, 41, 94, 106, 110, 118-120, 126, 154, 162; but on All Saints' Day this was reversed, 110, 120, 121, 125

They were read under the direction of the Chancellor, 3, 4; the choir sat meanwhile, 17: the reader read at the pulpitum, except the bishop who stayed in his throne, 118

The method of reading, 47, 48, 93-95, 118, 126, 127, 159, 164-168

See also 20, 23, 57, 93, 107, 136, 137,

(Leccio)

- 142, 155, 159, 175, 177, 180, 186-196,
208-213, 248-253, 274
at Mass, 18, 21, 70, 103-107, 130, 148,
251, 273
at the Martiloge and in Chapterhouse,
18, 41, 51, 52
Collation, 95
At the reconciliation of penitents, 144
Nine lesson feast, 15, 27, 48, 56, 62, 69,
93, 100, 124, 126, 127, 131, 133, 136,
137, 139, 141, 142, 165, 166, 175, 177,
180, 188-190, 193, 194, 196, 200, 208,
232, 234
Three lesson feast, 17, 69, 90, 94-96,
101-103, 133, 171, 189, 195-200, 201,
207, 208, 231, 236, 251, 254
Lector, 4, 106, 119, 163, 208, 209
Lectrum in pulpito, 70, 72
in presbyterio, 101
Legatus, 206
S. Leo, 198
Leo, the banner of the Lion, 173-175
Ÿ. *Letamini*, 224-231
Letania. (i) The Litany was sung in pro-
cession, 141, 142, 149-151, 172
septiformis, 149
quinquepartita, 149, 150
(ii) Metrical litany, *Rex Sanctorum*, 151
Letania Maior, 172, 173
Leuate, 144
Ev. *Liber generacionis*, 121
Liber pastoralis, 215
Libera nos, 83
Locus, the corporas case, or burse, 88
Low Sunday. See Pascha
S. Lucas, 30, 127
S. Lucia, 216, 217, 221, 234
Lumen luminaria, 20, 4, see for the
general subject candela
A. *Lux orta*, 223, 227

S. Machutus, 222, 235
Magister scholarum, 104
Magnificat, 19, 23, 31, 35, 36, 45, 97, 122,
124, 135, 185, 187, 207, 208
for the censing see Thurificacio
sung with doubled antiphon, 31, 32
Mandatum, see for the Maundy under
Cena domini

- Al. *Mane nobiscum*, 169
Mantellum, 69
Manutergium, 68
SS. Marcellinus et Petrus, 198
S. Marcus, 25, 28, 30, 128, 147, 148, 166,
189-192
SS. Marcus et Marcellianus, 198
SS. Marcus, Marcellus et Apuleius, 200
S. Margareta, 222, 235
S. MARIA
Antiphons, 124, 158, 160, 164, 256; sung
at the close of processions on entering
the choir
Annunciation, 26, 29, 30, 50, 56, 63, 72,
95, 125, 126, 132, 139, 147, 165, 166,
219, 255
Assumption, 5, 7, 25, 26, 28, 29, 31,
111, 124, 181, 213
its octave, 28, 63, 134, 179, 181, 192,
196, 214
Commemoration, held weekly on Satur-
days unless for any reason it was
necessary to transfer it to some
other day
The Hours called Seruicium plenum
BVM and a Mass were said, 26, 28,
63, 103, 133, 172, 183, 208, 236,
238, 239
Method of service, 183, 193-197, 201,
238, 239
Conception, 30, 63, 125
Festivals, 232, 234, 236, 238, 239
Image, 4, 6, 44, 139, 183
Memorial, 157, 158, 178, 179, 195, 231
Nativity, 5, 7, 25, 26, 28, 29, 31, 111,
124, 179, 181, 213, 251
its octave, 29, 63, 135, 136, 181, 192,
196, 214
Purification, 5, 7, 26, 29, 31, 72, 111,
124, 131, 132, 156, 196, 213, 251
Respond, 124
Seruicium non plenum, or little office said
after the corresponding canonical hours,
18, 46, 141, 196
S. Maria Magdalene, 26-28, 181
Marleberg, 258
Martilogium, 18, 51, 210, 217-219
S. Martinus, day, 29, 181, 222, 235
octave, 192, 200
altar, 6, 141, 153

Martinus episcopus, 261
 Martyr, 26, 27, 64, 173, 231
 B. *Martyrum*, 238
 Matilda, 257
 Matricula. The roll of clergy, 41, 107, 108
 Matutinae, originally sc. Laudes, the service of Lauds : but later applied to the great night-office (originally called Nocturns) and Lauds taken together, or even to the former as distinct from the latter. The most elaborate and variable of all the Hours and therefore treated of most constantly here; 4, 6, 15, 17, 20, 23-25, 37, 38, 46, 47, 52, 56, 57, 72, 93-99, 117, 126, 134-144, 147, 148, 152-161, 164, 166, 171, 175-177, 180, 185-197, 200, 201, 213, 214, 222-232, 247-250, 255
 S. Mattheus, 30, 127
 S. Matthias, 30, 127, 218
 S. Mauricius, 222, 235
 A. *Media vita*, 37
 Memoria, consisting of Antiphon, *Ÿ* and *℞* with collect, 179, said at the close of Evensong and Lauds
 (i) Common Memorials were said habitually; 35, 37, 45, 124, 134, 141, 157, 158, 165, 178, 222-232, 255; and see especially, 195, 196
 (ii) Special Memorials were said on special days, e.g. on a saint's day when the office of the saint was superseded by some superior office; 135, 173, 192, 196, 251
 Or. *Mentes nostras*, 242
 Mera, 257
 Metrum psalmi, 36, 39
 S. Michael, 5, 25-27, 30, 63, 110, 125, 127, 235, 255
 in monte tumba, 29, 63, 72, 181, 222
 Ministri, a general term for those who minister at the altar &c., especially the deacon and subdeacon, 26, 53, 58, 59, 61-74, 90, 91, 129, 131, 132, 141-152, 202-205, 207, 212
 Minucio, bleeding, 8, 43
Ÿ. Mirabilis deus, 224-232
Misereatur, 46, 64, 65
 Ps. *Miserere*, 142, 248

MISSA. The directions for Mass are very many: the service is elaborately described, 61-92, and 100-105; and these two descriptions serve as a standard of comparison for the rest
 The various parts are indexed severally maior, 147, 168. There was a High Mass every day besides other Masses: three on Christmas Day, 128-131
 pro defunctis, 26, 65, 68, 78, 84, 102, 105, 269
 sponsalium, 67
 pro pace, 71
 in capitulo. The Chapter Mass, 102, 105 (capitalis), 192
 de ieiunio, 134, 139
 General Rules as to behaviour at Mass, 15, 18, 21-27, 38, 39, 240
 The Tabula communis, 41, 107-109.
 The other chief directions are on, 128-134, 139, 140, 151-153, 168-172, 200-205, 212, 252, 253
 See also, 4, 6, 37, 40, 93, 119, 145, 148, 156, 157, 179, 188, 192, 220
 Mitra, 58, 83, 111, 118, 119
 A. *Monachus*, 226, 230
 Mortarium, 6
 Mortuorum Servitium. Description of the Service, 207-212
 General directions, 15, 18, 23-25, 40, 43, 93, 188
 See also, 100, 113, 214, 252, 273
 Or. *Munda me*, 77
 NATALE. Christmas Day, a principal double with procession, 5, 24, 29, 31, 213
 Tabula, 33, 34, 105-107
 Services described, 17, 70, 111-136, 223-231
 Eve, 24, 90, 98, 103, 272
 Octave, 192, 253, 255, 275
 See also 4, 7, 26, 155-157, 176, 177, 245-247
 A. *Natiuitas est hodie*, 135
 Natta, 7
 Ev. *Nemo accendit*, 222
 A. *Nesciens mater*, 223, 227
 Neupma, 20†, 152, 157. A cadence sung without words at the end of an antiphon or the like

- S. Nicasius, 200
 S. Nicholas, 28, 181, 190, 221, 234
 S. Nicomedes, 198
 Niderbir', 257
 Nocturnus, a group of psalms, lessons and responds at Mattins, 17, 20, 43, 47, 56, 121, 122, 126, 208, 227, 232-240
 The least important of feasts were liable to lose their own proper nocturn and be treated as ferias, especially in Lent
 Three-lesson Feasts occurring on Vigils were excepted and had their nocturn as well as some others, 196-198
 Nona, 89, 94, 97, 98, 105, 134, 141, 143, 144, 161, 188, 220, 253
 B. *Nos precibus*, 239
 Nota, sine, 91
 Nouo, ex, 30, 125, 140, 181; cp. Modernus usus, 25
Nunc dimittis, 19, 37, 89, 141, 153
 Tr. *Nunc dimittis*, 132
 Obitus, 51
 Oblacio, 162
 Octaua, 26-31, 34, 90, 100, 102, 133, 137, 189-193, 195, 197, 201, 208, 231, 232, 269
 compare Septimana, 25
 Offerenda, also called offertorium in later times, the music sung at Mass during the offertory, 22, 36, 38, 75, 77, 152
 Offertorium, the chalice veil, 69, 79, 88
 Officium, (i) Any service; see p. 3 and passim: cp. executor officii
 (ii) The Antiphon and Psalm at the beginning of Mass, 36, 38, 62; and the early part of the Mass in general, 66, 67, 139
 S. Olauus, 199
 Oleum, (i) The Oil for unction of the sick
 (ii) The Oil for consecration
 (iii) The Oil for chrism
 These were all blessed on Maundy Thursday, 201-205
 The two latter were carried in procession at Easter, 149, 150, 154, 157, 158, 163, 253
 Omnes Animae, 27, 269, 79, 102, 118, 251
 Omnes Sancti, Day, 5, 7, 26, 29-31, 47, 126, 213, 232, 234, 238, 248, 249
 (*Omnes Sancti*)
 Its principal features were the reversal of procedure with regard to the lessons, 110, 120, 121, 125; and the 8th respond sung by five boys in surplices with amices on their heads and candles in their hands, 111, 121, 125
 Memorial, 195, 231
 B. *Omnipotens dominus*, 215, 233, 236
 Or. *OSD dirige actus*, 241
 Or. *OSD miserere famulo*, 240
 Or. *OSD qui das famulis*, 241
 Y. *Omnis terra*, 231
 B. *O mundi*, 239
 A. *Opem nobis*, 226, 230
 Al. *Oportebat*, 169
 Y. *Ora pro nobis*, 244-230
 Oracio, see Collecta
 dominica, see Pater
Orate fratres, 78, 139
 Ordinale, 63, 157, 158, 163, 192, 195, 212, 223
 Ordo Romanus, 145. The quotation is from the Ordo given by Hittorp *De Divinis Catholicae Ecclesiae Officiis* (Paris 1624), col. 84. It is not included in Mabillon's collection of Ordines
 H. *O redemptor*, 204
Oremus, 67- , 203
 A. *O rex gloriose*, 37
 A. *O Sapientia*, 24, 98
 S. Osmundus, 1, 9, 257, 259, 260, 262
 Ostium presbyterii, 141
 australe, 115, 116, 149, 150, 153, 157
 boreale, 114, 115
 septentrionale, 58
 ecclesiae, 61, 143, 144
 australe, 138, 172, 173, 206
 occidentale, 61, 176
 S. Osuualdus, 199
 Palma, 60
 Palmarum, Dominica in ramis, Palm Sunday, 3, 4, 53, 139, 176
 Colour, 27
 Tabula, 41, 42, 109
 Method of Service, 53, 55, 56, 72, 92, 103, 216
 Procession, 59-61
 Saturday before, 43

Panis, 68, 71, 75
 Parasceue, 6, 62, 63, 143, 219, 220
 Parochia, 259
 PASCHA, (i) Easter Day, a principal double
 with procession, 5, 29, 31, 213
 Colour, 26, 63, 64
 Method of Service, 99, 101, 115, 153-
 159, 253-256
 See also 6, 7, 18, 133, 139, 147, 162,
 163, 168, 175, 219, 243, 244
 (ii) Easter Even, 6, 24, 68, 101, 140,
 157, 176, 219, 220, 242-244
 Method of Service, 144-153
 (iii) Easter Week, 6, 17, 18, 25-31, 33,
 34, 70, 115, 134, 147, 152, 175, 189,
 220
 Method of Service, 159-162, 166, 167,
 177, 178
 Easter tide, 26, 28, 57-59, 63, 64, 71,
 99, 101, 105, 128, 137, 155, 181,
 207, 208, 214, 232, 235, 237, 243,
 244, 250, 253, 255
 Method of Service, 165-172, 189-198
 (iv) Dominica in Octavis pasche or in
 Albis, Low Sunday, a principal
 double with procession, 5, 29, 30,
 109, 128, 134, 147, 167, 168, 173
 Method of Service, 162-165, 251
 A. *Pascha nostrum*, 168
 Passio, 139, 140
 Passione, Dominica in, 27, 43, 50, 56, 133,
 214
 Passion tide, 95, 215
 A. *Pastor cesus*, 224, 226, 228, 230
 A. *Pastores*, 224, 228
 Patena, 71, 75, 77, 79, 83, 88, 271
Pater de celis, 149
Pater noster, or Oracio dominica, in Preces,
 23, 62, 90, 206
 in the Canon of Mass, 82, 83, 152, 270,
 271
 On Easter Even, 148
 Before the lessons, 208
 B. *Patriarcharum*, 238
 S. Paulus, Commersio, 28, 181
 Commemoracio, 28, 181
 PAX. (i) The kiss of peace given in the
 Mass, is described 84-86; and again,
 102, 131. The ceremony was omitted
 on Easter Even, 152. See also 24

(*Pax*)
 (ii) The pax, or ornament which was
 handed round and kissed to take the
 place of the actual kissing: on Maundy
 Thursday the chrismatory was used
 instead, 205
Pax domini, 67, 84, 90, 103, 205, 272
Pax vobis, 68
 Peluis, 68
 Penitentes, 138, 144
 PENTECOSTES. (i) Whitsunday, a principal
 double with procession, 5, 7, 25, 26,
 29, 31, 62, 109, 133, 162, 167, 176,
 189-191, 213, 216
 (ii) Whitsun Eve, 3, 6, 25, 68, 101, 176
 (iii) Whitsun Week, 6, 25, 26, 27, 29,
 31, 33, 34, 69, 104, 105, 166, 167, 177,
 178, 255
 (iv) Whitsuntide, 34
Per dominum, 148
 B. *Per euangelica*, 233, 236
 B. *Per intercessionem*, 238
 B. *Per marie*, 239
Per omnia, 79, 83, 88, 90, 152, 205, 265,
 269, 270-272
 Persona principalis, 1, 13, 14 210
 excellencior, see Excellencior
 S. Petronilla, 197
 SS. Petrus et Paulus, Day, 5, 28-30, 125,
 126, 181, 221
 Octave, 28, 134
 Cathedra Petri, 28, 181, 218
 Vincula, 28, 181
 Phialum, 68
 SS. Philippus et Jacobus, 28, 30, 128, 147,
 148, 166, 181, 189
 Pileolus, worn in choir like the modern
 biretta, 263
 Pixis: (i) containing the host, 60, cp. 138
 (ii) containing the unconsecrated bread,
 68
 Or. *Placeat tibi*, 89, 241
Placebo, see Mortuorum
 Pontifex, 203, see Episcopus
 Or. *Populum tuum*, 24
 Postcommunio, 88, 153
Ÿ. Post partum, 158, 231
 A. *Post partum*, 196
Ÿ. Posuisti, 224-230
 Potterne, 257

Prandium, 100, 188, 220, 242-247
 Prebenda, the estate of an individual canon,
 2, 10, 11, 258, 263
 Precentor, see Cantor
 PRECES. At Prime and Compline, 50, 167
 At Collation, 214
 At the other Hours, 140, 167
 At Procession, 142, 206, 252
 At Mass : (i) For the priest ; in prepara-
 tion, 64, 65 ; at the end, 89, 90
 (ii) After the canon, 90, 91
 (iii) Bidding prayer, not to be said in
 the Mass, 252, though so ordered in
 the Processional, p. 8
 cum prostracione, 17, 90, 97, 99, 170
 Preciosa. The name given to the Service
 in the Chapter House, 8, 51 ; see also 18
 ¶. *Preciosa*, 51
 Prefacio, 67, 79, 80, 169, 205, 269, 270
 Prelatus, 146
 PRESBYTER. The priests sat in the upper
 stalls, 13, and chief seats, 51
 some reservations were made to them in
 the services, 48, 142, 153
 They were tabled to say mass according
 to their order in the roll, 108, 109
 See SACERDOS
 Presbyterium, 52, 54, 58, 62, 69, 101, 139-
 142, 263
 See Gradus, Ostium
 Or. *Presta quesumus*, 241
 Prima. Method of service, 49-52, 97,
 123, 187, 188, 249
 General directions, 18, 38-40, 93, 123
 See also 46, 160, 252
 Prime and hours, 17, 155, 156, 161, 165,
 167, 171, 175, 178, 187, 188, 249
 SS. Primus et Felicianus, 198
 PROCESSIO. A liturgical procession had
 always some definite point in view to
 be reached and was not a meaningless
 walk round the Church : before Mass
 it led to the High Altar, at other times
 to the Font, the Rood, or some side
 altar
 General regulations, 15, 24, 25, 219
 (i) There was a procession before High
 Mass :—
 (a) On great Sundays—Easter, Low
 Sunday, Whitsunday and Trinity

(*Processio*)

- (b) On certain moveable festivals
 which might or might not be Sun-
 days, viz. Christmas, Epiphany,
 Candlemas, Ascension Day, As-
 sumption and Nativity BVM, All
 Saints, Feast of Relics, Dedication
 and Patronal festivals, 5, 31 ; to
 these there was later added Corpus
 Christi, 24, 233, and at a still later
 date, subsequent to the Customs
 here printed, the Conception, An-
 nunciation and Visitation BVM, and
 the Holy Name
 Silk copes were worn by all over
 their surplices
 (c) On other Sundays if a great
 festival fell upon them the rule
 was that the procession should be
 of the festival
 The list of such festivals is given, 5
 It is identical with the list of double
 feasts, 29, except for the first
 three days of Easter and Whitsun
 weeks, Lady Day (but see 219),
 S. Andrew and the ex novo feasts
 But at 32 it is ordered that this rule
 should apply to all double feasts
 As to the ex novo double feasts, 181,
 there is no special provision here,
 but in fact the rule was extended
 to all new double feasts. It was
 further extended to great Vigils,
 Octaves and Sundays in great
 Octaves, 179, and finally to all
 nine lesson feasts
 See Processionale Sarum, p. 138
 (d) The remaining Sundays had an
 ordinary dominical, not a special
 festival procession, except that
 Palm Sunday was peculiar
 Method of service, 58, 59, 168, 169,
 252
 Verger, boy in surplice with Holy
 Water, acolyte with cross, taperers,
 thurifer, subdeacon, deacon, priest,
 clergy in ascending order of dig-
 nity, Bishop in mitre with staff
 The route was by the North door of
 the presbytery round the presby-

(Processio)

tery by the South aisle past the font to the Rood where a station was made, and the bidding prayer &c. said, and the procession closed at the choir step with versicle and collect

Method of service on double feasts with procession annexed, 131, 156, 168, 169, 175, 176, 179

The route was by the West door of the choir, round choir as well as presbytery; then as on Sundays, except that on Christmas Day the cloisters were included in the route, 131; on Ascension Day the procession went out at the West door and round the church, 176; on Whitsunday it follows the route of Palm Sunday, 176

(ii) There was a procession after Evensong

(a) to the altars of S. Stephen, S. John, Holy Innocents and S. Thomas (or a substitute), on Christmas Day, 124, and the three days following, 223; and generally speaking when there was an altar dedicated to any saint a procession was made there after first Evensong of the festival. But provision is made for there being no such procession at Christmas, 227, 228

(b) to the Font from Easter Day up to Friday of Easter week, 157-159, 161, 163, 253, 254

The route was by the South door of the presbytery and the South aisle, returning by the Rood. The chrisam was carried in procession

(c) to the Rood on Low Sunday at first Evensong and thenceforward till Ascension, every Saturday and on Holy Cross Day, 163, 164, 166
The route was through the midst of the choir

The same procession took place every Saturday from the First Sunday after Trinity to Advent, 178, 179, cp. 135

(Processio)

(iii) Special processions and ceremonies may be noted as follows:—

(a) Candlemas. Candles were blessed and carried in the procession before Mass, 131, 132

(b) Ash Wednesday. The ejection of penitents took place at the South door of the church, 138, or West door (Processional)

(c) In Lent processions were made before Mass to the altars in turn on Wednesdays and Fridays

(d) Palm Sunday. The procession began in two parts since a subsidiary procession bearing the Blessed Sacrament met the main procession at the first place of station. The route was through the West choir door round the cloister and out by the Canons' door to the churchyard Cross on the North side of the church. First Station. Thence round to the South side of the church for the Second Station. Thence through the cloister to the West door of the church for the Third Station. Thence to the Rood and so into choir, 41, 42, 59-61, 139

(e) Maundy Thursday. The restoration of penitents took place at the South porch, 143, 144; or West porch (see Processionale). The oils were blessed at Mass, 201-3; in the evening the altars were washed and the Maundy washing of the feet performed

(f) Good Friday. After the Reproaches and Creeping to the Cross, the Host and cross were buried in the Sepulchre

(g) Easter Even. The procession went through the West door of the choir to a pillar in the South aisle for the Blessing of New Fire; returned to the choir for the Blessing of the Paschal Candle: after the preparation for Mass the Lessons were read and the sevenfold Litany

(Processio)

sung: then the procession went with Litany through the South door of the presbytery for the consecration of the Font: and then returned for Mass, 144-153, 176

(*k*) Easter Day. The procession went before Mattins to the sepulchre to take out the Host and Cross; the former was laid on the altar and the Cross was carried by the South door of the presbytery through the choir and out by the North door of the presbytery to the altar of S. Martin, and here the procession ended, 153, 154

(*l*) Easter Week. A procession was made daily after Mattins to the Rood, 160

(*k*) Letania maior. The procession went after Mass through the choir and the South door of the church with banners and relics to a neighbouring church: there Mass was sung and the procession returned singing the Litany and ended at the choir step, 172

(*l*) Rogation Days. The procession was like the preceding

(*m*) There were also processions of honour which passed through the choir and the South door of the church to meet and escort a distinguished guest, 205. A similar procession went to escort a dead body to burial in the Cathedral but in different attire, 205, 206

Procession to read the gospel, 129; to bring in the oils, 202, 203

See also 181, 189

SS. Processus et Martinianus, 199

Profesti dies, 38, 195, 231, 236

B. *Propicius et clemens*, 233, 236

Prosa, 92, 129, 131

PROSTRACIO. The Hours in the main were said standing

Sitting was allowed at responds and lessons, and under certain restrictions during the singing of the psalms, 16,

17

(Prostratio)

The ferial preces were said cum prostratione on ferias out of Eastertide, 17, 22, 23, 97, 99; and the *Pater noster* before the lessons at Mattins, 22, 23; a similar rule applied to the office for the dead, 18, 23, 24, 207, 208

The reference given on p. 18 as to rules for the Hours BVM is misleading, as no such rules are to be found

In Lent a genuflexion was made at the beginning of each Hour, 23

The rules for Preciosa, 18

An exception at Evensong and Compline, 140, 141

At Mass sitting was allowed for the choir during Lesson, Epistle, Gradual, *Alleluia* and Tract, 18. They knelt on ferias out of Eastertide from the end of the *Sanctus* to the blessing of *Pax domini* before *Agnus dei*, 23, 103

At this point the prayers for peace were inserted at a later date than the Consuetudinary, and said kneeling, 90, 91. The collects &c. are given in full, see Missale 631-634

At procession on week days in Lent preces were said kneeling at one of the altars, 141, 142

See also 170, 192, 201

Psalmus. Psalms were not only sung in the ordinary course of psalmody but, were said also with preces at the Hours, 141

in the celebrant's preparation, 62, 65; and thanksgiving, 89

in the prayers for peace at Mass, 90, and after Prime and Compline, 22

Method of singing psalms, 36, 187

PUER. The boys of the choir of Sarum were employed both in the performance and the ceremonial of the services they were under the charge of the Precentor, 3

they were stationed in the lowest place, the prima forma (q. v), whether canons or not, 12, 13, 14, 51; and usually stood all through service, 16, 17, 18

(Puer)

they were subject in choir to the Rulers of the choir, 25, 40

the services which they are bound to attend are prescribed, 40, 93; where it is to be gathered from the Customary that they were not present in a body on ferias or lesser festivals

their place in procession, 58

Specially responsible for singing *Alleluia*, 101, 105, 197; the antiphons, 93, 96, 98, 186; the versicles, 36, 43, 44, 46, 47, 96, 117, 118, 171, 248; *Benedicamus*, 45, 117, 123, 185; the gradual, 41, 69-71, 100, 106; respond, 48, 50, 94, 99, 128, 180, 187, 197, 201

A senior boy was responsible every week for reading in Chapter, 41, 51, 52; he was probably the same as the *puer ebdomadarius leccionis*, 106-108

Others were responsible for parts of ceremonial, 41; the seniors as thrifers, 41, 43-45, 52, 75, 102, 107, 112, 113, 116, 117, 122, 182-5; or cross-bearers, 41; the juniors to carry candles, 41, 43, 94, 100, 101, 107; holy water, 41, 52, 59, 107, 112, 182

Certain boys were entered on the Tabula for special duties through the week, 94, 95; the chief of these were:—

Puer ebdomadarius responsoriorum, a boy who was responsible week by week for the first or subsequent responds at Mattins: also further one selected for the antiphons and responds at certain Hours from Septuagesima and throughout Lent and Advent, 40, 93, 94, 97-99, 170, 186, 193, 249

Puer ebdomadarius leccionis, a boy who was responsible week by week for reading the first lesson at Mattins and for holding the book for the officiant who said the chapter and collect at Lauds and Evensong and other similar occasions, 20, 45, 47, 52, 93, 94, 127, 157, 158, 160, 170, 185, 249

At times other lessons were read by boys, 48, 93, 94, 110, 121, 186

Puer ebdomadarius [thuribuli], 114

(Puer ebdomadarius)

Two boys for Versicle, 36, 113, 167, 178, 182, 186, 211, 248

Respond, 128, 248

Benedicamus, 165, 167, 178, 247

Censing, 185, 249

Alleluia, 101, 170, 171, 172, 178, 201

Gradual, 180, 197, 201

Three boys for the Respond, 48

Alleluia, 158

O redemptor, 204

Five boys for the respond, 111, 121, 125

Seven boys for *Gloria laus*, 42, 61

Sometimes the duties of serving and singing were combined, 100, 101. At Mass when not employed the serving boys took their place at the outside of the prima forma, 79

PULPITUM, or *pulpitum leccionum*, 4, 6; equivalent to *locus legendi*, 47, 48; that is the stone loft between the choir and nave (now removed)

The lessons at Mattins were sung there; 47, 94, 118, 166, 187, 194, 213; the epistle, gradual, *Alleluia* and gospel, on all great days, 68-70, 73, 101, 105, 129, 133, 151

Also the Lesson at Mass, 128

The pulpitum was also used in functions at the Rood, 59, 132, 156, 169; but the singer then faced westwards to the procession, not eastwards to the choir

See also 120, 248, 249

The name is also given to the reading place in the Chapter House, 51, 52

QUADRAGESIMA. The period from the first Sunday in Lent to Easter; (for Ash Wednesday and the two other days in *capite ieiunii* are part of *Quinquagesima* week)

(i) The ornaments of the church were veiled, 138, and a veil hung before the altar, 138

(ii) The method of Service at the Hours, 56, 196

The Hours began with a genuflexion, 23

The little Hours acquired unusual dignity through having elaborate

(Quadragesima)

responds &c., 15, 37, 40, 43, 55, 56,
93, 99, 188

Wednesday in Holy Week had a
peculiar use as being the close of
the ordinary Lenten season, 140,
141

(iii) Collation, 95, 222, &c. s. v.

(iv) At Mass special vestments were
used, 62, 63

Colour (red) on Passion Sunday and
Palm Sunday and simple feasts in
Lent, 27

No sequence was sung nor *Alleluia*,
but a tract instead on Sundays,
Mondays, Wednesdays and Fridays,
and most festivals, 72, 92, 103; but
see 132, 133

Otherwise the gradual was repeated,
103, 105

(v) Processions were made on Wednes-
days and Fridays before Mass to
the various altars in turn, 141. For
other provisions about procession, 219
See also 59, 69, 70, 216, 245, 246, 255
For the last three days of Holy Week
see under Cena, Parasceue and Pasche
Vigilia

A. *Quam pulchra es*, 179

A. *Quando natus*, 226, 230

A. *Quasi unus*, 229

SS. *Quatuor coronati*, 200

Quatuor tempora, 63, 69, 94, 103, 104,
216, 217, 244

B. *Que peperit christum*, 239

B. *Que peperit florem*, 239

Ps. *Quicumque uult*, said daily at Prime,
38, 49, 97, 134-136, 167

Quinquagesima, 196

Or. *Quod ore sumpsimus*, 87

Radulphus episcopus, 261

Rammesbir', 257

RECTOR. The ruling or direction of the
choir was primarily the duty of the
Precentor, 3. It was delegated to
officers called *Rectores chori* at all the
principal services on the principal days
when the service was said to be cum
regimine chori. But certain parts re-

(Rector)

mained directly in the precentor's hands,
3, 35; cp. 85

The Rulers were entered on the tabula,
41, 106, 107, 154, 177

The attitude of the rulers is described
18, their place was on each side in
the middle of the choir, 74, 86, 117,
123, 248

their dress was always silk copes with
surplices, 25, 26; but see 39, 40

the colours changed with the season,
26, 27

their number varied and also the dignity
of those selected, 30, 31

there were four on double feasts, 30,
248, and two on simples, 32

the principles of selection in the former
case, 32, 33, 34

the chief ruler or pair of rulers was
called *principalis*, 32-40, 76, 86, 95,
117, 123, 130, 163, 187, 248

the other *secundarius*, 33-40, 77, 86,
117, 123, 130, 248

On simple feasts the hebdomadary
priests were rulers, 33, 34, 46, where
cantor is no doubt a mistake for
rector, 95, 96, 98, 168, 187

The duties of the rulers, 35-40, 54, 55,
70, 96, 128, 156-158, 165, 182, 253
they were mainly concerned with the
precenting of the music and with the
discipline of the choir boys, 26, 40,
43, 112, 182; and sometimes with
singing special things, 70, 118, 133,
186, 248

The rules for the days when the choir
was ruled, 27, 28, 214

[N.B. There are several Festivals quoted
here in the Consuetudinary and not re-
tained in the Customary because mean-
while they had been promoted to be
double feasts, and the latter only recites
the simple feasts cum regimine: in the
Customary several new names appear.]

Method of service on days cum regimine,
49, 69, 72, 117, 133, 137, 169, 182-
188, 190, 191, 193, 194, 232

But there was no ruling of the choir a
the little hours, 188

(Rector)

Method of service on days sine regimine, 90, 93 (see *Corrigenda*), 94, 97, 100-102, 140, 171, 172, 195-201, 231, 232, 236

The rulers had considerable dignity: they were censured next after the officiant, 44, 76, 77, 116, 130, 184; and received the kiss of peace first of the choir, 85, 130

Or. *Rege quesumus domine*, 206

Inv. *Regem*, (3) 200

RELIQUIE; (i) set round about the altar, 4, 44, 77, 183; covered up, 138
carried in procession, 42, 60, 61, 155, 172, 175

See also 76

(ii) Feast of Relics, originally at Sarum on the octave of the Nativity BVM a principal double with procession annexed, 5, 29, 31, 111, 125, 136, 181, 213, 221

But altered to the Sunday after the Translation of S. Thomas of Canterbury after the above mentioned Octave was made a solemn day itself, (1252) (1319)

Remigius episcopus, 261

Requiescant in pace, 89

Residencia, 10-12, 262, 263

RESPONSORIUM. This *R* with its *Ÿ* (versus) is to be distinguished from *Ÿ* (versiculus) with its *R* (responsio)

The respond is the relic of responsorial chant, and, though much cut down, represents the singing of a solo with a short refrain sung by a chorus

(i) The respond at Mass is the gradual, q. v. (responsorium graduale)

(ii) There was normally also a respond at the Hours, except that it only was occasional at Evensong and Compline and that at Mattins there was a respond corresponding with each of the lessons, and they therefore fell into groups of three

(a) At Mattins, 57, 137, 155, 165, 166, 175, 177, 186, 189-194, 208, 211, 253

The responds were allotted on the same principles as the lessons, 48,

(Responsorium)

94, 95, 106, 110, 119, 120, 159, 171, 249, 250

and the singers entered on the Tabula, 41, 106, 110, 154, 170, 180, 191, 192, 211

A hebdomadary boy was generally responsible for the first, 48, 94, 98, 99; but not on Christmas Day and the like, 120

The third and sixth had special distinction, 127, 168, 180, 186, 190, 193, 194, 210, 248

The eighth respond on All Saints' Day, 111, 121, 125, 249; see also 119, 191

The ninth, or the last respond, had special dignity, 49, 119, 120, 127, 128, 142, 180, 187, 192, 213, 214, 248, 251; and was repeated when *Te deum* was not said, 122, 250

Ferial responds were supernumerary and were therefore said only on a weekday, 135, 196

(b) At Evensong, 35, 98, 182, 189, 216

Only on Sundays and festivals at first Evensong, 43, 112, 136, 137, 140, 174; but not lesser feasts, 171

Also at second Evensong on Sundays in Advent and Lent, 55, 56, 99, 165; and on greater feasts, 248, not lesser, 188

(c) At Prime there was an invariable respond *Iesu Christe*, but sung with some modifications, 38, 39, 49, 50, 93, 97, 123, 167, 187

(d) At Compline there was only a respond in Lent, 56, 99

(e) At Terce, Sext and None, 54, 123, 188, 249

At the lesser hours there was generally only a short respond; but when greater responds were sung at them, the Hebdomadary boy was responsible for them, 40, 93, 94, 97-99

The respond was sung at the choir step, and the choir sat as a rule during the singing of the verse, 16, or of the whole, 17

(Responsorium)

Method of performance, 19, 20, 35-39,
43, 48, 49, 112, 113, 118, 119, 120,
143, 209, 248
simplex, 120, 192, &c.
duplex, 43, 49, 57, 126, 128, 167,
168, 171, 177, 180, 182, 189-193,
213, 214, 216, 248, 249
triplex, 48, 112, 120, 127, 128, 174,
248, 249
quintuplex, 111

(iii) At Procession a respond was
constantly sung, 60, 61, 124, 138,
141

Ÿ. Resurrexit, 252, 274

Or. *Retribuere dignare*, 245

Rex, 209, 262

Ÿ. Rex benedicte, 141

H. *Rex sanctorum*, 151

S. Richardus, 28

Richardus decanus, 262

Robertus cancellarius, 261

Robertus episcopus, 261

Rogacio, 94, 134, 170, 173, 174

Rogerus episcopus, 115

S. Romanus, 197

Rothschamp, 258

S. Rufus, 199

SABBATUM. The position of Saturday was
peculiar as regards the Hours. The
theory of the Psalter section of the
Breviary is that there is naturally a
full ferial office. But in practice the
Evensong was the first Evensong of
Sunday, and at the preceding Hours
the Commemoration of the BVM
generally took the place of the ferial
office; and the same was the case at
Mass, 172, 196

Method of Service on Saturdays, 163,
164

in Eastertide, 57, 58

The Procession in Eastertide, 163, 164;
in the summer, 178, 179

The ringing, 220

The Consuetudinary puts the hanging of
the Lent veil on the first Saturday of
Lent, but the Customary on the first
Monday, 139

SACERDOS, used to express the officiant, 23,
and therefore equivalent to excellencior
persona (or the officiants, when there
were two, 111, who were then dis-
tinguished as excellencior (or princi-
palis, 121) and secundarius, 114, 115)

(i) At the Hours; in beginning the
service, 42, 111

in saying Chapter and Collect, 20, 43,
45, 54, 93, 97, 117, 123, 185, 188,
207, 250, cp. 248

in beginning the antiphon to *Mag-
nificat*, 175

in rising from preces in prostracione,
22

in censuring, 44, 45, 113-116, 121, 182-
184, 187; reading the chief lesson,
106, 119, 120; but see 127, 163 and
compare 175

in leading the confession, 46, 50

in saying the versicle before Lauds, 49,
122

in the service in Chapter called Pre-
ciosa, 51, 52

used occasionally merely for a clerk in
priest's orders to whom some part of
the service was reserved, 104, 121;
cp. presbyter

(ii) At the blessing and sprinkling of
Holy Water, 52-54

(iii) At Procession, 58-61, 131, 138,
141, 142, 154, 158, 160, 169, 179,
206, 207

On Easter morning the term excel-
lencior presbyter is used, 153

(iv) At Mass, 61-91, 102, 132, 133, 139,
212, 252, 269-271; it is generally
used merely as meaning the cele-
brant

It is occasionally used here also to
express the senior person who was
to be the celebrant, 128, 132, 133,
210; contrast 130

(v) At Baptism on Easter Even, 145,
and the other ceremonies, 146-152,
256

Sacrarium, 87

Sacrificium, 75, 76, 78, 102

Sacrista, 7, 114, 115, 172, 175

Sal, 52, 53

- A. *Saluator*, 135, 179
 H. *Saluator mundi*, 164
Salve chapel, see *Altare Salve*, 60
Salve festa dies, 156
 I. *Salus populi*, 70
 S. Sampson, 199
 B. *Sancta dei*, 239
 V. *Sancta dei genitrix*, 231
Sancta maria ora, 142, 149
 A. *Sancta maria virgo*, 179
 B. *Sancte marie*, 239, 240
 B. *Sancti euangelii*, 238
 Or. *Sancti spiritus*, 78
 B. *Sanctorum meritis*, 238
Sanctus, 21, 23, 36, 38, 66, 75, 79, 103, 152
 SARUM. *Usus*, 27, 29, 67, 220, 221, 223, 236, 242, 244, 245; cp. 136
 modernus, 25; cp. 30, 140
Ecclesia, 1, 3, 9-11, 13, 27, 29, 35, 65, 133, 140, 196, 205, 210, 212, 220, 221, 232, 236, 242, 244, 254, 257, 259
 diocesis, 8
 urbs, 10; cp. 172-174
 consuetudines, 11, 259, 260
 chorus, 14
 episcopus, 206, 211, 242, 257, 262
 capitulum, 262
Schola, 3, 7, 260
Secreta, 79
Secretarius, 147
Secundarius, see *Rector*, *Sacerdos*
Sedes episcopi, 122
 A. *Sedit angelus*, 156, 159, 168
 R. *Sed libera*, 208
 A. *Sepelierunt*, 223, 227
 SS. *Septem dormientes*, 199
 SS. *Septem fratres*, 199
Septentrionale (cp. *boreale*), 176, see *ostium*
Septuagesima Sunday, 196, 212
 Season, 40, 59, 62, 70, 72, 91-93, 99, 103, 105, 132, 133, 196
Sepulcrum, 6, 115, 153, 219, 220
Sequencia, 21, 38, 70-74, 104, 132, 133, 168, 169
 On Sundays only in Advent and Easter-tide, 71
 F.
 (*Sequencia*)
 On Saints' days as a rule except from Septuagesima to Easter, 72
 See also *Prosa*
 S. *Sergius*, 218
 Serica, 212, see also *Capa*.
 Sermo, 100
 H. *Sermone blando*, 165
 Sessio, see the account given under *Prostracio*
Sexagesima, 196
Sexta, 40, 93, 94, 97, 99, 144, 161, 172
 A. *Sic eum volo*, 225, 228
 Lc. *Si consurrexistis*, 243
 Tr. *Sicut ceruus*, 148, 212
Sigillum, 3, 262
Signa, 151, 152, 220
 S. *Silvester*, 136, 214, 225-230
 SS. *Simon and Judas*, 30, 127
Simplex, all festivals not duplex but with rulers: they were classed according to whether the invitatory was triplex, duplex or simplex, 32, 35, 111, 180, 193, 216, 232, 267
 Method of service, 42- , 69, 136-138, 180-190, 194, 214
 Tabula, 107, 191, 192
Sindon, 202, 205
Sireburne, 257
 SS. *Sixtus et Agapitus*, 199
 R. *Solem iusticie*, 135
 A. *Speciosa facta*, 179
 R. *Speciosa facta*, 196
 V. *Speciosus factus*, 226
 Or. *Spiritum in nobis*, 153, 243
 B. *Spiritus sancti*, 233
 B. *Splendor lucis*, 233, 237
 STACIO. (i) *Attitude in choir*, see *Prostracio*
 (ii) *Station or halt in a Procession*
 (a) *At the rood*, 58-61, 131, 132, 158, 160, 163, 164, 178, 179
 (b) *In the cemetery*, 60
 (c) *At the church door*, 61
 (d) *At the West door of the church*, 61
 (e) *At the font*, 150, 158, 161
 See also 176

Stallum, the arrangement in Choir, 13
 the ordinary place of standing and sitting,
 20, 43, 116, 184, 208
 the special place of the officiant, 44, 116,
 121, 132, 184
 the official seat, 12

B. *Stella maria*, 239

S. Stephanus papa, 199

A. *Stephanus*, 224, 228

S. Stephanus Day, 5, 26, 29, 31, 124, 223
 Invention, 222, 235

R. *Stirps iesse*, 135

Stola, 71

Stramen, 71

Stratford, 257

Subdecanus, 1, 7, 13, 51, 200, 261

SUBDIACONUS. At the Hours special func-
 tions were from time to time reserved
 to him, e.g. singing an antiphon, 47,
 55, 186, or *Kyrie* 142; reading a
 lesson, 48, 180, 186

At the Easter Even ceremonies, 146,
 148-150

At procession he preceded the Deacon
 and carried the Gospel book before
 Mass, 52 (cp. 58), 175

At Mass, 108. He entered with the
 Gospel book, 64, stood on the priest's
 left for the confession and kiss, and
 gave the Text to the priest to kiss
 after the censuring. He stood behind
 the Deacon on the South side till he
 returned to the priest's left for *Gloria*
in excelsis: he read the Epistle at the
 pulpitum or the choir step, prepared
 the chalice and paten during the
 gradual, preceded the deacon to the
 reading of the Gospel and held the
 book and gave it him to kiss, then
 was on the priest's left till the offertory,
 and gave the priest the Text to kiss
 after the censuring, ministered the lavi-
 tory and stood behind the deacon
 (except at the *Sanctus*), held the paten
 till *Pater noster*. [His position at
Agnus dei is doubtful, 75, 84.] He
 received the kiss of peace from the
 deacon, ministered the ablutions,
 moved the book to the South side:

(*Subdiaconus*)

was on the priest's left for the com-
 munion, behind the deacon for the post-
 communion, and came out as he went
 in, 64-89, 102, 271

At Episcopal Mass, 62, 67, 68, 74-77,
 83-86, 129-132, 202, 103

His dress was a tunicle, except when
 folded Chasubles were worn in Advent
 and from Septuagesima to Lent; and
 except Good Friday, lesser Masses
 of the dead, Vigils and Ember days
 (not in Whitsun week), when he wore
 simple alb and amice, 62, 64, 102,
 128, 146

A. *Sub throno*, 226, 230

Succentor, 1, 7, 13, 51, 210, 261

Sufflare, 203, 204

A. *Summo sacerdotio*, 226, 230

Sunning, 258

A. *Sunt de hic*, 224, 228

Superaltare, 4

SUPERPELLICEUM. The ordinary dress of
 clergy in choir, 26, 40, 263

As a rule the *capa nigra* or choir cope
 covered it, 24, 26, 40; occasionally
 an amice was worn with it, 121,
 125

Silk copes were substituted for the choir
 cope at Procession and Mass on
 Sundays and Double feasts with pro-
 cession annexed, 24; also in the case
 of Rulers, 25. The officiant at censuring,
 45, &c. see *Capa*

Sometimes the surplice was worn un-
 covered by any cope, i.e. from Easter
 Eve to Low Sunday and Whitsun Eve
 to Trinity, 24, 25, 151; also at the
 Day-hours throughout the summer on
 double feasts, and according to later
 use in certain octaves, 25

Further the surplice was the dress
 appropriate to the performance of
 certain parts of the service: it was
 thus worn

(i) At the Hours

In reading lessons, 48, 118, 127, 128,
 159, 165, 166, 177, 248, 249

in singing responds, 48, 57, 120, 121,

(Superpelliceum)

165, 166, 177, 186, 187, 190, 194,
214, 248

in reading at Preciosa, 51

in singing the Versicle, 113, 118,
167, 178, 182, 186, 248

Benedicamus, 117, 123, 165, 185, 248
the Gradual, 157

On Sundays and double feasts by the
Hebdomadary boy who held the
candle for chapter and collect, 20,
45, 185

(ii) At the blessing of water it was worn
by the boy who served, 52

(iii) At procession it was worn by those
who sang the verse, 59, 160, 164,
169; the litany, 149

and by servers, 146, 157, 158; cross-
bearer, 160

and by the principals, 153

(iv) At Mass it was often worn by those
who sung the gradual, 69, 70, 100,
104, 197, 201

[N.B. the alb is mentioned on p. 100
probably by mistake.]

the *Alleluia*, 101, 105, 171

by the readers of lessons, 104, 130

A. *Supra pectus*, 225, 229

Al. *Surrexit altissimus*, 169

Al. *Surrexit christus*, 169

Ÿ. *Surrexit dominus*, 154, 158, 254

Sursum corda, 79, 205, 269

Or. *Suscipe sancta trinitas*, 75

Or. *Suscipe sancte pater*, 147

Symon episcopus, 115

Tabernaculum, 202, 204

TABULA. The table of services and the
allotment of their various parts to
various persons

The precentor was responsible for making
such a table, 3, and it was read daily
after Preciosa, 52

(i) The table might be either

(a) hebdomadaria—consisting of ar-
rangements which lasted for a week,
108, 109, 163

(b) or communis—made up of arrange-
ments which varied from day to

(Tabula)

day: this was exceptional and only
occurred where a number of double
feasts followed close upon one
another, 34, 107-109

(ii) The word is also used in a more
restricted sense to denote the type
of arrangements which are required
in the table for any given occasion:
e.g.

(a) dominicalis—the type of arrange-
ments required for an ordinary
Sunday, 33, 41, 57, 108, 180

(b) ferialis—that required for an
ordinary feria, 93-95, 170, 192

The making of the table described
in detail, 41, 42, 93, 105-111, 119-
121, 136, 142, 154, 155, 162, 163,
167, 168, 170, 173, 180, 191, 192,
211

See also 39, 40, 177, 181, 186, 190

S. Tecla, 197

TE DEUM sung at Mattins on Sundays and
most feasts except in Advent and Lent,
250, during the singing the altar was
censed on principal double feasts with
procession annexed, 32, 121, 122, 155,
250

When *Te deum* was omitted in Advent
and Lent the ninth respond was re-
peated instead, but on feasts of nine
lessons only, 122

See also 20, 128, 197

Te igitur, 80-83, 201

A. *Te iure*, 134, 135

Tenebrae, 142, 143

Tercia, 40, 53, 54, 60-62, 93, 94, 97, 98,
102, 123, 131, 132, 134, 161, 187

Textus, the Gospel Book at Mass, 66, 73-
78, 102, 129-131

It was carried in procession by the sub-
deacon, 52, 64

On double feasts the deacon and sub-
deacon each carried one on a cushion,
64, 129, cp. 203

Thesauraria, 6

Thesaurarius, 1, 4, 10, 13, 85, 86, 130,
210, 259, 260

Thomas archiepiscopus, 261

- S. Thomas apostolus, 30, 127, 180, 212, 234
 archiepiscopus, Day, 5, 30, 125, 223-232
 Translation, 30, 125, 221, 235
- Thuribularius. At the Hours, 114, 115, 184
 at Mass in alb and amice, 62, 63, 73, 74, cp. 89, 102
 at procession, 153, 157, 160, 178, 253, cp. 112, 113
- Thuribulum, 41, 43, 44, 52, 65, 66, 76, 112, 113-116, 131, 146, 147, 149, 163, 182, 183, 203
 the charge was entrusted to the thurifer and entered on the Tabula, 41, 107
 on great occasions there were two, 116, 131, 185, 203
- THURIFICATIO. Censing took place as follows:—
- (i) At the Hours:—
 (a) On principal double feasts with procession annexed
 At first Evensong all the altars were censed at *Magnificat*, 31, 113-117. At Mattins and second Evensong only the high altar and choir
 The censing at Mattins took place at the second, fifth and eighth lessons when there were nine lessons, as well as at *Te deum*, 32, 121, 155, 175
 There was also censing at *Benedictus*, 97, 185, 187, 250
 (b) On other double feasts there was censing only of the high altar and choir at both Evensong and Lauds, 32, 126
 As to *Te deum* there seems to be a contradiction between p. 32 and p. 250
 (c) Similarly on Sundays and all occasions but the lesser feasts without rulers and ferias, 97, 183; but with less ceremonial, 185
 The ordinary censing of altar and choir is described, 44, 45, 121-123, 183-185, 187
- (*Thurificacio*)
 the more elaborate function at the first Evensong of Christmas, 113-117; and other double feasts, 185, 250
- (ii) At the blessing of Holy Water the thurifer boy attended with the censer, 52
- (iii) The same order was observed at Procession, 58
 Easter procession to the font, 149, 157, 158, 160, 253. To the Rood, 163, 178. Funeral, 207
- (iv) At mass the thurifer came with the censer at the entry, 62; the censing at the Introit, 65, 66; of the middle of the altar (not the lectern) by the deacon before the Gospel, 72; incense in the Gospel procession, 73; censing of the oblations, altar, sanctuary and choir, 76, 77; but the choir was only censed when *Credo* was said, i.e. on Sundays and greater festivals, 77, 102
 See for the episcopal ceremonies 129, 130
- (v) Censing at the blessing of Candles, 132; the Paschal Candle, 147; the Easter Sepulchre, 153; the consecration of chrism, 203, 205
- Thus, 7, 65, 114, 183
 S. Tiburcius, 199
 Titulus leccionis, 148
 A. *Tota pulchra es*, 179
 A. *Totus orbis*, 225, 229
 Tractus, sung from Septuagesima to Easter, 72, 92, 103, 105. Colour, 26, 27
 Method of performance, 18, 21, 72, 92, 103
 See also, 70, 71, 104, 132, 133, 148, 151, 152; and for Candlemas, 132; Lady Day, 133
 Trigintale, 12, 40, 78, 93, 105, 209-212, 251, 252
 Trinitas. Festum sancte trinitatis, a principal double with procession annexed, 5, 29, 31, 124, 213, 221, 251
 The week following, 197, 198
 The summer season called *Deus omnium* from the first Sunday after Trinity to

(Trinitas)

Advent, 58, 90, 178, 195, 231, cp. 234, 236, 237

See also 34, 92, 111

Ÿ. *Tristitia vestra*, 171

A. *Trium puerorum*, 89

A. *Tua est potencia*, 90

Tu autem, 51, 52, 215, 253

Cap. *Tu in nobis*, 252

Tumbe episcoporum, 115

TUNICA, worn by the Subdeacon, 63, 91, 128, 134, 146, 212

Except in Advent and from Septuagesima to Easter, when he wore a folded chasuble, 91

And exclusive of Whitsuntide, 64; lesser Masses of the dead, 102, 212; Good Friday, Vigils and Ember days when albs and amices were worn, 103

Colour, 26, 102

A. *Tu per Thome*, 226, 230

A. *Tu principatum*, 223, 227

SS. Undecim millia virginum, 200

Ÿ. *Unus autem*, 61

Usus, see Sarum

Ÿ. *Valde honorandus*, 223-230

A. *Valde honorandus*, 223-229

SS. Vedastus et Amandus, 196

Velum quadragesimale, 138-140

Velum templi, 140

H. *Veni creator*, 62, 204

A. *Venite*, 144

Ps. *Venite* sung with Invitatory, 37, 39, 95, 186, 212, 213

Ÿ. *Verbum caro*, 223-230

Vere dignum, 79, 269

VERSICULUS with its responsio not the same as responsorium and its versus (q. v.), 43, 167, 246-249, 253, 274

At nocturns, 43, 47, 167, 171, 178, 186, 211

Before Lauds, 49, 96, 122

After the Hymn, 19, 35, 37-39, 44, 46, 113, 117, 135, 143, 171, 182, 183, 185, 207, 208

Before the collect, 54, 59, 135, 138, 153, 156-160, 164, 169, 172, 179, 223-232

(Versiculus)

At the close of the Hour, 45

At Prime, 50, 265

Versus of a respond or gradual (q. v.) of an Antiphon, 56

VESPERE. A Sunday or greater festival had as a rule two Evensongs, the first on the Eve and the second on the day itself: of these the former was the chief: and lesser festivals had no second Evensong

primae vesperae, 31, 32, 122, 134, 187, &c.; secunde vesperae, 31, 32, &c.; utraque vesperae, 4, 6, 32, 57, 187, 188, 248, 250, &c.

The services of the first Sunday and the first week-day in Advent are fully described, 42-46, 98; and the chief variations noted, 55, 56, 99; of Christmas, 111-117, 123, 124; Lesser Double feasts, 125, 126; other doubles, 134-136; Simple feasts, 137; Eastertide, 156-159, 161-167, 171; Ascension, 174, 175; Whitsuntide, 176; Simple feasts, 182-185, 189, 190; cp. Octaves and Commemorations, 193-196

See also 140, 141, 147, 148, 152-155, 178, 221, 223-231

General rules, 15-23, 31, 40, 93, 97, 216, 248-256

Duties of Ruler, 35-39

de Sancta maria, 100, 141

for *Placebo*, see *Mortuorum*

Vestiarium, 70, 112, 148, 182

Vestibulum, 44, 45, 71

VEXILLUM. Banners were carried in procession

On Palm Sunday, 60

On Ash Wednesday, of hair cloth, 138

At Letania maior, 172

On Rogation days and Ascension Day, especially Leo and Draco, 173-175

At the processions in the consecration of oils, 202, 203

Vicaria, 2

Vicarius, 2, 11, 13, 51

prebende, the canon's parochial deputy, 11, as opposed to the Vicar choral

- (*Vicarius*)
 who was his deputy in the Cathedral
 choir
 Sq. *Victime paschali*, 168
 A. *Vidi aquam*, 53
 Vigilia, 62, 69, 94, 101, 103, 105, 196, 198,
 208, 210, 211, 245
 See under the corresponding festivals
 S. Vincencius, 137, 216, 221, 234
 Vinum, 67, 71, 75
 Virga, 114
 Virgo, 26, 27, 63
 A. *Virgo dei*, 224, 228
 B. *Virgo deo*, 239
 A. *Virgo hodie*, 225, 227, 229
 R. *Virgo parens*, 196
 B. *Virgo parens*, 239
 A. *Virgo verbo*, 224, 228
 B. *Virtus christi*, 232, 237, 238
 S. Vitalis, 28
 SS. Vitus et Modestus, 198
 A. *Vox in rama*, 225, 229
 Walkelin, 261
 Wamberg, 257
 Willelmus, 257-259, 261
 Wiveleford, 257
 Wortha, 258
 Writelinton, 257

三



918
123

